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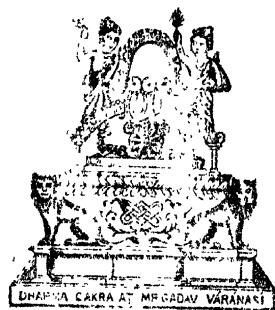
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JOURNAL AND GAZETTE

Buddhist Text Society of India.



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Proceedings of the Society.

The Annual Meeting of the Buddhist Text Society was held on the 8th March, Thursday evening, at the Dalhousie Institute, Calcutta. The Chair was occupied by the newly-elected President, The Hon'ble Sir Alfred Croft, M.A., K.C.I.E.

The proceedings were opened by the retiring President, Sri Narendra Nath Sen, who said, that this was the second Annual Meeting of the Society, and the report, to be read shortly, would show it had a record of useful work during the past year, and that the Society had been gaining support from year to year. The Journal of the Society had taken a high place, and was appreciated where read. He had to congratulate the council on having secured Sir Alfred Croft as their President for the present year.

PRELIMINARY REMARKS.

SIR ALFRED CROFT, rising, said:—"Before calling on the Honorary Secretary to read the Annual Report, I wish to say one or two words on my own account. In the first place, I have to thank you for the high compliment you have paid me in asking me to be the President of this Society. The Society is young, but it occupies, I think, a unique position in the learned world. So far as I know, no other Society has precisely the same objects as this, and none deals with the same subject matter. The growing interest that has been taken in quite recent years in the Tibetan language, in the literature and history of Tibet, and indeed in all that relates to Buddhism and its documents, whether in its original Indian home or in the countries in which it afterwards took root,—these circumstances rendered the foundation of some such Society as this a necessity: and we may congratulate ourselves on having been the first to enter a practically unexplored field. I am very glad to hear that the Society and its work have already attracted the respectful attention of the learned in other countries; that its position seems to be established, and its finances prosperous. If we can only secure the same industry and learning for the work of the Society in the future as have characterized it in the past, as evidenced by the four numbers of the Journal already issued, we may look forward with well-founded confidence to a useful and honourable career.

"In the second place, I have to explain and, if possible, to justify my own connexion with the Society as its President. I know no Sanskrit and no Tibetan; and my knowledge of the history and doctrines of Buddhism is merely of the sort that one picks up in the course of miscellaneous reading. But yet I think I may claim credit for some share in the preliminary events that finally led to the foundation of this Society. When Sarat Chandra Das first disclosed to me his desire to study Tibetan, I gave him the warmest encouragement, pointing out to him what wealth there lay in the untrodden field that invited his footsteps. When he afterwards received an invitation from the Tibetan authorities to visit Tibet, I was able to smooth the way for him by obtaining the warm approval of Sir Ashley Eden, the Lieutenant-Governor, and by securing the consent of the Government of India to his journey, with all the necessary equipment, and with presents befitting the occasion.* The records of the Asiatic Society of Bengal show what results of the highest value were secured to Tibetan scholarship by his sojourn in that country. Finally, I supported him to the best of my ability in the great undertaking in which he has been engaged for the last few years,—the compilation

* This refers to the second journey which Sri Sarat Chandra made to Tibet in 1881.

of a Tibetan Sanskrit Dictionary,—and I succeeded in obtaining the Government to his being placed on special duty for that purpose. I claim to have taken some part in the earlier stages of the history of the Society, I hope it will be understood that I do so, not with the object of magnifying myself, but rather in my own defence, as offering some palliation for what may be regarded as an act of presumption on my part in accepting the Presidentship of this Society. It comes to this, in fact, that if I have not scaled the fortress of Buddhist learning, I have planted a ladder and helped others to scale it; and for this useful, if humble, work I hope I may claim whatever credit is due.

"I will now ask the Honorary Secretary to be good enough to read the Report."

The Maháraj Kumar Benoy Kríshna read the Report, which follows:—

"The progress that this Society has made during the last two years since the inaugural meeting, on April 3rd, 1892, till now, may be characterized as slow but steady—slow, because our countrymen have been hesitating to accord to it that encouragement which is essential for the growth of all institutions of the kind at the outset; steady, for in spite of their indifference we have kept on doing our duties in connection with it. The technical nature of the institution and the uninteresting character of its proceedings to the public have also to a large extent been the cause of its slow growth. The *Journal* of the Society being devoted to original and hitherto unknown subjects addresses itself to a very limited number, even among those who take interest in literary matters. In the face of these impediments the progress that the Buddhist Text Society has made within the short period of its existence is far from discouraging. The reception, which some Orientalists and publishers of Europe have given to the *Journal*, has enabled us to persevere in the arduous work of making investigations in the vast unexplored field of Buddhist literature, history, and medicine. If the learned public of this country accord a similar reception to the Society, the object with which it was started—the publication of texts—will be fulfilled. The Society has issued four parts of the *Journal* during the last twelve months. They contain learned contributions from R. C. Dutt, Esq., C.S., C.I.E.; B. De, Esq., M.A., C.S.; Sri Nobin Chandra Das, M.A.; Pandit Hara Prasád Sástri, M.A.; Rev. Sumangala Pradhána Náyaka, of Colombo, and the Maháthero Seelakkhanda, of Ceylon. The Society's grateful acknowledgments are due to its retiring President, Sri Narendra Nath Sen, for the keen interest which he has taken in all its proceedings from the time of its foundation. The term of holding office having expired, the Hon'ble Sir A. Croft, M.A., K.C.I.E., has been duly elected President of the Society at the last meeting of the Council. Under his distinguished guidance, the Buddhist Text Society of India, it is hoped, will make its work appreciated by the learned public. At the same meeting of the Council the following gentlemen were duly elected Vice-Presidents:—Mr. G. A. Grierson, the Honourable Dr. Mahendra Lal Sircar, and Sri Narendra Nath Sen."

Sarat Chandra Das announced the presentations and donations to the Society and read a note on *Vishúchiká*. Dr. Aminta Lall Sircar, L.M.S., read a supplementary note on *Vishúchiká*. Sarat Chandra Das exhibited a mystic picture. Dr. Gustave Oppert, Ph. D., late Principal, Madras University College, read a note on the Doctrine of Transmigration, by Mr. Krishnamacharya, Attorney-at-law, Pondicherry. Sarat Chandra Das explained the doctrine by pictures. Paudit Annadá Prasád Sarasvatí read a translation of the Stúpa Avadána, and Sarat Chandra Das commented on it. The Maharaj-Kumár exhibited the *Bharat Manjari* and *Ramáyan Kathásár*.

VOTE OF THANKS.

The PRESIDENT said he had now to move a cordial vote of thanks to Sri Narendra Nath Sen for his services as President of the Society during the past year. The difficulty in establishing a Society of this kind was to find some person of position willing to undertake its direction at the outset. It might turn out a success, or it might be a failure; and people were generally reluctant to assume responsibility in a doubtful matter. The Society was therefore all the time indebted to Sri Narendra Nath Sen, not only for giving it a start, but also for carrying it so successfully through the probationary period of its existence. The Society had now established itself; and a considerable share of the credit for this result was due to the President. The part that he had taken in the foundation of the Society could not but be a source of satisfaction to him in future years. He hoped that the vote of thanks would be carried by acclamation.

Sri Narendra Nath Sen, in proposing a vote of thanks to the Chair, expressed his gratitude for the terms in which his service had been acknowledged. He had simply tried to do his duty—and nothing more.

Maharaj-Kumar Benoy Krishna, in seconding the vote of thanks, said that the way in which Sir Alfred Croft had conducted the meeting this evening had raised hopes that he would continue to take an interest in, and fulfil the mission of, the Society.

The following Presentations were announced :—

1. *The Asiatic Quarterly Review* for January 1894.
2. *The Monist-Philosophical and Scientific Journal*, Chicago.
3. *The Lucifer*, for January 1894.
4. *The Polynesian Journal of Antiquities*, for the last quarter of 1893.

The following Donations to the Society's funds were thankfully acknowledged :—

Mr. S. T. Krishnamáchárya, Attorney-at-law, Pondicherry	Rs. 50
Sri Probodh Chunder Chatterjea	... ... 50
Sri Nirodh Náth Mukhopádhyáya, of Calcutta	... ... 30

The HONORARY SECRETARY read the following extract from a BUDDHIST WORK, where the name *Vishálchiká* occurs.

Once on a time, Prasenajit, King of Kośala, in ancient Oudh, riding on a fleet horse, with a number of followers entered the forest for the purpose of hunting. He possessed many personal accomplishments. His appearance was very beautiful. Entering the most delightful part of the forest, while he was alighting from his horse, all on a sudden, a village maiden of exquisite beauty presented herself before him. To him she appeared like the goddess of Love. He talked to her, and soon became captivated by her bewitching manners and charms. Her name was Malliká. Like the banner of Cupid, that mind-born god, she stood over his loving heart. A sweet smile ever sat on her lips. The King offered to marry her; she readily agreed to the proposal. Taking her with him on the back of his elephant, the king returned to his capital.

The name of the chief Queen was Varshákára, who had given birth to a son (who according to the history of Tibet was web-footed, besides possessing blue oblique eyes. These signs being interpreted by the court astrologers as very ominous for the kingdom and the king, the child was thrown into the Ganges packed in a copper vessel).

In course of time Malliká gave birth to a son, called Virudhaka who growing up, acquired great proficiency in learning by his diligence and assiduity. It so happened that once, accompanied by his companion named Dukhamukha, he rode towards the forest of the Sákyas for the purpose of hunting.

He was met by the haughty youths of the Sákyá race who treated him with contempt. They scornfully called him the son of the hand-maid Malliká. Unable to bear the slight, and burning with spite and anger, he determined to take possession of his father's throne that he might turn the entire force of Kośala to the destruction of the Sákyás. His father was alive. How should he gain his end? So he sought counsel from the Prime-minister Cháráyana, under whom there were five hundred officers.

An opportunity presented itself for maturing his plans. At this time the thought of religion dawned in the king's mind. Buddha had been preaching the doctrine of Renunciation and Nirvána at Srávasti. The king went to hear the sacred sermons, little suspecting the intrigues of his son and Prime-minister against his throne. King Prasenajit possessed purity, both of the mind and body. So one day mounting his chariot he went with Cháráyana to see the Blessed Buddha. Leaving the king in the company of the great sage, Cháráyana returned to the town and gave out that the King Prasenajit had taken the vows of renunciation, leaving the throne to his son Virudhaka, who in haste was proclaimed king of Kosala. When Prasenajit returned to the camp, he found it empty, without his retinue and guards. The minister was not there, nor was his chariot in attendance. Astonished at this desertion, depressed at heart he slowly walked towards the town. Before he had proceeded long, he saw from a distance the queen Varshákará coming with Malliká to meet him. Being told that Virudhaka was crowned king, at the false rumour of his abdication, Prasenajit sent Malliká to the palace desiring her to share with her son the kingdom of Kośala. Then taking Varshákará with him, and assuming the guise of a pilgrim, he set out for Rájagriha the capital of his friend King Ajáta Satru.

During the journey, not having any food to eat, oppressed with hunger he ate a rotten radish, and being thirsty on account of the fatigues of the long and tedious journey, he frequently drank foul water on the way. This brought upon him when he arrived at Rájagriha the disease called Viséchiká. Hearing that the king of Kośala had arrived at his capital, King Ajáta Satru went to receive him. He found Prasenajit dead, and his body filled with dust. Queen Varshákará performed the funeral obsequies of her royal husband, and when the funeral pyre was lighted she jumped on it with the heroism of a true "Sati." Ajáta Satru was overwhelmed with grief at the tragic death of his friend, and to alleviate his sorrows went to see the Blessed One,

स जौर्यमूलकं सुक्ता कर्ममूलभिवायतम् । च्छारं पौत्रा च पानीयम् पपताहविस्तुचिकः ।
अनियतामविज्ञाय मोहाय पतते जनः । स चापायनिकांयस्य कायस्योपायदृष्ट्या ॥
अजातशत्रुः श्रुतैव कोश्लेश्वरमांगतम् । अधेव पांशुपूर्णास्यं विगतासुं ददर्श तम् ॥
तस्य जायानुयातस्य स व्रता देहस्त्रिक्षियाम् । भगवन्तं यद्यै ब्रह्मसु भुगतं दुःखशान्तये ॥

In the 21st *Pallava* of the Avadána Kalpalatá, called the Jetavana pratigrahávadána, mention is made of Viséchiká:—

त्राज्ञाणेनाखिले तस्मिन् कन्या-शुल्के प्रतिश्रुते । तमादरशत् गृहपतिर्भेजनाय चूमण्यत् ॥
स सुक्ता विविधान् तत्र भक्ष्यमोज्यमयन्ति: । रात्रौ विस्तुचिकाक्रान्तसुक्रोग्म विपुलव्यथः ॥

In former times there lived in Srávasti, a householder named Anátha-pindada. He had a son named Jaśagata. When this son attained the age of puberty, Anátha became eager to secure a handsome bride for him. Accordingly he engaged a Bráhmaṇa as match-maker. Proceeding to Rájagriha,

the capital of Magadha, the Bráhmaṇ met with a householder whose beautiful daughter he heard, was of a marriageable age. Now this householder said he would not give away his daughter in marriage, until a rich nuptial present was given to him; it being the usage of his family to take *Pan* (price of the bride). When the match-maker agreed to arrange for the present, the householder showed much attention to the Bráhmaṇ, giving him a sumptuous dinner. Having greedily eaten the various dainties that were served at the table, the match-maker fell ill at night, being attacked with *Visúchiká*. He cried aloud on account of the excruciating pains from which he suffered.

Dr. Amitalál Sircar, L.M.S., made the following supplementary remarks on the disease (*Visúchiká*) referred to above :—

A few passages from the most ancient authorities on Hindu medicine with their literal translation in English, will show that cholera, in the form it now exists, was unknown in ancient India.

To quote from *Charaka Vimānsthán*—Chapter II.

Physicians have divided the disorders of the stomach into two classes, *Vishchiká* and *Alasaka*, according to the condition of the bowels. In *Visúchiká*, there is an upward and downward flow, i.e., a vomiting and purging. When there is excess of wind in this disease, gastrodynia, suppression of urine, bruising pain all over the body, dryness of the mouth, fainting, forgetfulness, loss of appetite, contraction of tendons, and suppression of stools will take place. When bile becomes predominant, fever, diarrhoea, burning sensation of the body internally, thirst, forgetfulness and delirium will supervene. In the case where phlegm is predominant, coryza, anoxenia, indigestion, fever ushered in by chill (ague) malaise and heaviness of limbs will be the marked symptoms."

To quote from—

Suśruta-Uttaratantre—Chapter 56.

"On account of indigestion the wind becomes irritated and produces a painful sensation in the body of the patient like that of the pricking of needles. Owing to this physicians call this disease *Visúchiká*.—*Súchiká* meaning a needle. Men versed in the Sástras, learned people, and moderate eaters seldom suffer from *Visúchiká*. Greedy people, and those who have no control over their desires, get this disease. In *Visúchiká* the following symptoms appear:—Fainting, diarrhoea, vomiting, thirst, gastrodynia, forgetfulness, cramps, yawning, bruising sensation all over the body, discoloration of the skin, shivering pain in the cardio region, and weakness of the head. If the teeth, lips, and nails of the patient become yellowish-brown; if there is no sense whatever; if the vomiting is too severe and eyes sunk into their sockets; if the voice is very low-pitched and the joints seem to be loose, then there is no hope for his recovery."

According to—

BABHATA-SÚTRASTHÁN—CHAPTER 8.

"People, who have no control over their desires, by stuffing their stomachs with unripe and indigestible food, bring on *Alasaka* and *Visúchiká* upon themselves. These are due to the pressing and consequent agitation and irritation of the wind, bile, and phlegm in the stomach. In the latter of the two diseases, the wind being irritated, several kinds of pain, like the pricking of needles, are produced, and hence the name of the disease (*Visúchiká*).

"In *Visúchiká*, where wind is predominant, there is gastrodynia, shivering, suppression of urine and stools. Where there is pre-excess of bile, there is ever, profuse diarrhoea burning sensation of the body, thirst, fainting, &c., &c. In the case where phlegm is predominant, there will be coryza, heaviness of the limbs, loss of speech, and flowing in of saliva."

From the above illustrations it will be seen that the symptoms of *Visúchiká* do not exactly coincide with the symptoms of cholera. Dr. Macnamara in his treatise on Asiatic cholera quoted certain passages from *Suśruta* to establish his view about the Indian origin of cholera, but at last he was doubtful if the description corresponded with the symptoms of the cholera of our age. He observed—quoting from *Suśruta* :—"The patient is attacked with vomiting, purging, faintness, thirst, pain in the abdomen, yawning, forgetfulness, burning heat in the stomach, duskiness of the surface

of the body, pain in the head and heart." The worst symptoms are "blueness of the gums, lips, and nails, diminution of the senses, coldness of the body, sunken eyes, suppressed voice, a feeling of complete lassitude;" but "if burning of the palms of the hands, and body, accompanied with sharp vomiting" occur, the patient is likely to recover; and "should he digest his food all danger is passed," the patient obtaining immediate relief, the purging stops and he is in comfort. If this description refers to cholera, says Dr. Macnamara, "the disease must have been in existence for many centuries."

Dr. Mahendralal Sircar in the *Calcutta Journal of Medicine*, of June and July 1883, proved by indirect evidence, quoting several ancient Hindu and Tibetan authorities on the subject, that cholera was not of Indian origin.

I must conclude in the language of Dr. Sircar: "Was Visūchikā the primitive parent of cholera? Is there evolution in disease as there is in animated nature? This is a question well worth a most careful and searching investigation; for if solved in the affirmative, it will open entirely a new field for hygiene and therapeutics."

N. B.—*Kavirāj Bijoyratna Kavirājan*, a distinguished medical authority of Bengal, is of opinion that Visūchikā was a form of diarrhoea, which took the place of cholera in ancient India. He has very kindly sent me the following extracts from *Charaka* and *Suśruta* medical works, in support of his views on the subject:—*Ed.*

विशुचिका ।

तं दिविधमाम-प्रदोषमाचक्षते भिषजो विशुचिकामलसञ्ज् ।

तत्र विशुचिकामूर्क्खाधस्य प्रदत्तामदोवां यथोक्तरूपां विद्यांत् ॥

तत्र वातः शूलानाहाङ्गमर्दसुखभूतमूर्क्खः ।

भ्रमाद्विषेषम् सिराकुञ्चनसंस्तमनानि करोति ॥

पित्तं पुनर्जरातिसारान्लार्दाइट्यामदभ्रमप्रलयनानि ।

स्नेहा तु व्यर्द्धरोचका विपाकशीतज्वरालस्यगात्रगैरवाणि ॥

(चरक विमान-स्थाने श्याधायः) ।

द्वचौभिरिव गात्राणि तु उत्तरं सन्तिष्ठते इविलः । यस्याजौर्येन सा वैद्यतच्छते तु विशुचिका ॥

न तां परिभिताहारा लभन्ते विदितागमाः । मूर्क्खासामजितात्मानो लभन्ते इत्यनलोलुपाः ॥

मूर्क्खतिसारो वमयुः पिपासा शूलं भ्रमोद्दृश्यन्ज्वरनदाहाः ।

वैवर्यकम्भौ हृदये दण्डस्थ भवन्ति तस्यां शिरसस्थ भेदः ॥

यः श्याव-दन्तोष-नहात्य-संज्ञो वमद्वितोभ्यन्तर-आत-नेत्रः ।

चामस्तरः सूर्वं विमुक्त्वा सम्बियायाङ्गरोड्यो युनरागमाय् ॥

(शुश्रुतस्योत्तर-तत्त्वे षट् पञ्चाश्वदध्यायः) ।

पौष्टिमाना इह वाताद्या युगपत्तेन कोपिताः ।

आमेनद्वेष दुष्टेन तदेवाविश्य कुर्वते ॥

विषम्यन्तोऽजसकं आवयन्तो विशुचिकाम् ।

अधरोत्तरमार्गभ्यां सहस्रेवाजितत्वमः ॥

विविधैवदगोद्देवर्वायादि भृशः कोपतः ।

द्वचौभिरिव गात्राणि विधृतौति विशुचिका ॥

तत्र शूलभ्यमाणाह कम्पस्तम्भोदयीऽविलात् ।
 पिताक्षवरातिसारन्तर्दह्व टद् प्रश्नादयः ।
 कपाच्छ्वदेशः गुरुता वाक्संस्मयौवनारयः ॥
 (बायादस्य स्त्रज्ञाने एतो ज्ञायः) ।

Dr. Gustave Oppert, read the following paper communicated through the
Honorary Secretary :—

**IN THE DOCTRINES OF TRANSMIGRATION AND EKOTIBHĀVA, ACCORDING
TO BRAHMANISM AND BUDDHISM.**

BY S. T. KRISHNAMACHĀRYA.

The able article of Srī Sarat Chandra Das on the Doctrine of Transmigration, in the *Journal* and *Text* of the Buddhist Text Society, has cleared up mystery in Buddhism which was hitherto inexplicable and irreconcilable. In this country is Buddhism so well studied as in Tibet, and any exposition by a Western Theologian must be accepted as orthodox. The popular opinion of Buddhist philosophy is that,—(1) According to Buddhism everything, including the inner being, is a series of momentary conscious states; (2) that the doctrine of the Five *Skandas* (the law of Association of Ideas), is an invention to explain the Idea of Permanency or Continuity; and (3) that the Buddhists believe in the Doctrine of Transmigration of Souls. We all know that these Ideas are irreconcilable. There is no possibility of holding the doctrine of Transmigration if we cannot believe in a permanent soul, and if the soul is believed to be permanent there is no necessity of the doctrine of the Five *Skandas*, which plays a very important part in Buddhism. Speaking of the soul which undergoes Transmigration, the learned writer says, "A *Satva* exists from all eternity and may undergo any number of Transmigrations." Again; he says, "That Buddhism upholds the doctrine of *Sātvic* immortality." These are according to him the opinions of the Lamas of Tibet. These assertions at once prove how unfounded are the opinions that Buddhism holds, that the soul is nothing but a series of conscious states without a permanent substratum, and how true is the *Nyāya* Doctrine, "That Transmigration is possible only on the belief that the soul is permanent."

The question now to be considered is—"what are the Five *Skandas* and is there any utility in holding to them? In my opinion the Five *Skandas* are introduced to explain the cause of *Samsāra*, in other words, the Fall of Man or the Origin of Sin. In the Bhāgavat Gītā we read as follows: "By what is man propelled to commit sins, seemingly against his will and as if constrained by some secret force?" Krishṇa says, "It is Kāma (lust) which instigates him. The objects are more powerful than the senses. But the *Manas* is stronger than the objects; and the *Buddhi* is stronger than *Manas*, and Kāma is still more powerful than *Buddhi*," (vide 3rd chapter Bhagavat Gītā). Thus, according to the doctrine of Bhāgavat Gītā, the cause of the fall of the Soul or *Vijñāna*, are—(1) The senses with the objects; (2) *Manas*; (3) *Buddhi*; and (4) Kāma.

The senses with the objects is really the *Rūpa Skandha*, for in the Hindu and Buddhist language it is explained as सविषयकेन्द्रियाणि = रूपः ऋचः । The Brāhmaṇical *Manas* मनः, corresponds to the Buddhistic वेदना and the वृत्ति (*Buddhi*) = विज्ञानः; and lastly Kāma (काम) corresponds to उत्तार because काम and

Samskara is explained as राजदूती. When these four begin to act on the Soul or *Vijñâna* we have the beginning of *Samsâra*. So the Five *Skandas* is simply a mode of explaining the origin of sin. Thus in Brâhmaṇism and Buddhism the doctrine of the Five *Skandas* is necessary to explain the doctrine of Transmigration.

EKOTIBHÂVA.

The surest way to get rid of Transmigration or re-incarnation is the meditation of *Ekotibhâva*. This word in Sanskrit is derived from *eka*=one, *uta*=sewn, and *bhâva*=existence, and the phrase *Ekotibhâva* means the existence having sewn in one. As far as we recollect, the first mention of this word in the Buddhistic works occurs in the *Lalitavistara*. In chapter 22nd of this work we are told, when Buddha was practising the meditation referred to in the 47th Sûtra of the 1st Book of Yoga philosophy, he meditated on *Ekotibhâva* and he enjoyed supreme bliss. Now, what is this *Ekotibhâva* and have we any mention of it in any ancient Sauskrît writings, as the means of procuring emancipation? In the *Mundakopanishad* we read the following verse as giving an explanation of the Vedic sense of *Ekotibhâva*: "In Him is sewn (चोत्त) the heavens, earth, atmosphere, and the mind with the organs. Know Him to be One (एकः) and dismiss all other words, for He is the Bridge for Immortality."

Again we read in the *Gîtâ*, "All things are sewn (प्रोत्तम्) in me as precious gems in a string.

Thus we see in the *Ekotibhâva* meditation, the object of meditation should be the cause from which everything proceeds. It is according to Brâhmaṇism Brahmâ, and according to Buddhism, it is. Buddha.

ये धर्मा चेतुप्रभवाः चेतुसेषां तथागतः ।
चमवदनेषाऽयं यो निरोध एवंवादौ महात्मणः ॥

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NAGA OR SERPENT DEMI-GODS.

(Compiled from Tibetan works.)

The chief place of residence of the *Nágas* is called Bhogavati—the Land of enjoyments. It is situated in the nether world, 3,000 *Yojanas* below the depth of the great ocean. The *Nágas* are, according to the nature of their faith in the holy religion, divided into two classes:—Those that do care for religion, and those that do not care for it. The former do good to human beings, and the latter, being naturally bent on mischief, bring troubles on them. The mischievous *Nágas* are always troubled with showers of burning sand. Heaps of burning sand fall on them to scald their persons and to disfigure their fair sex. After each such visitation the *Nágas* recover from the burning effects only to be burnt again by succeeding showers. These storms of burning sand are in fact the kúrnic curse of the *Nágá* land. The *Nágas* that are devoted to Buddhism enjoy a general immunity from these infernal storms. *

THE CHIEF CAUSES OF BIRTH IN THE NÁGA LOKA, THE ABODE OF THE NÁGA DEMI-GODS.

Whoever under the influence of passion becomes blinded with anger, and under its passionate impulse sets fire to the *Viháras* (monasteries) of the holy congregation, or houses, towns, villages, &c., after death, is born in hell, there to suffer the torments of various descriptions. Some of these sufferers in course of time escape from hell and are re-born into the class of animals, called *Tiryak*, some as snakes, others as *Nága* demi-gods in the nether world.

* In the 60th *Pallava* of the *Avadána Kalpalatá*—the story of *Nága Kumára*, the following account of showers of burning sand occurs:—

A certain *Nága* named Dhana lived with his family on the sea-shore. Hot sand used to fall at all times on their bodies. This was a source of great trouble to them. Once Sudhana son of the *Nága* Dhana, asked his father, why it was that showers of hot sand caused so much trouble to them. Was there no charm or spell that could put an end to the unwelcome visitation? Was it true that all the *Nágas* were subject to that kind of suffering? To this the father replied:—Yes, it is a pest to which all *Nágas* are subject but only those who embrace the holy Buddhist faith, enjoy immunity from it, the other serpents remain in a state of perpetual fear. They are miserable, as they are destitute of the blessings of the divine creed. At that time Jína resided in the Jetavana grove at Srávasti. He used to alleviate the sufferings of all distressed creatures by the nectar of his sublime precepts. Hearing this Sudhana taking choicest flowers with him set out for Jetavana. Having strewn the flowers at the feet of the Blessed One he prostrated himself in profound veneration before him. The touch of Jína's feet was miraculously soothing to his burnt body. Jína delivered a sermon of moral precepts to him and thereby alleviated the sufferings of those *Nágas* who heard it.

In consequence of the misdeeds of their former existences, such as burning other people's houses, *Viháras*, temples, &c., burning sand and fire particles at times fall on them to torment them.

The *Nágas* of the happier class, i.e., those that are pious and devoted to religion, particularly to Buddhism, are mild. They seldom give expression to their angry passion, consequently storms of burning sand never blow on them.

Their abodes are generally delightful, and possessed of springs and lakes smiling with lilies and lotuses of various shades of colour, and of rich castles built of precious stones of various sizes and colours. Their houses are magnificent in appearance, peculiar in shape and design. Even the walls which surround the superb mansions of the *Nága* Rajas are built of coloured precious stones—green, red and yellow.

The *Nágas* are possessed of the seven kinds of gems of untold value, which emit lustre of various hues.

Their dress is rich and beautiful. They adorn themselves with flowers of various kinds and shapes. They use perfumed powders and scented ointments. They drink ambrosial wines and eat dainties of various kinds.

In short, they enjoy a life of ease and pleasure. It is for these circumstances that their abode is called *Bhogavati*, i.e., "possessed of enjoyments,"*

In former times there reigned in the city of Pátaliputra the celebrated King Ásoka. Once upon a time while he was seated on his throne, the merchants who had gone in quest of precious stones and gems to the Islands in the Ocean, returning home made known the following complaint to his majesty. While returning with their cargoes, precious gems and articles, they were robbed by pirates who were *Nágas*. A mendicant named Indra was at that time present in the court. At his suggestion Ásoka sent a copper tablet containing his commands inscribed on it to the *Nágas* for the restitution of the stolen goods to their owners. It was thrown into the sea. But the *Nágas* flung back the tablet on the shore. At this the monarch became sad and pensive. In the meantime a heavenly deity appeared before him and advised him to worship Jina. The King accordingly worshipped Jina, and performed a religious service in his honour. He then for a second time sent a message to the *Nágas*. This time the *Nágas* obedient to his call brought back all the robbed commodities of the merchants. The King restored the stolen treasures to the merchants and dismissed the *Nágas* with presents and thanks.

In appearance the *Nágas* are like human beings above the waist, and snakes below it. Some among them can assume any form they like, and some can move freely in space.

THE STORY OF ELAPATRA NÁGA.

Once on a time, when the Blessed One was preaching the Law, Elapatra the king of the *Nágas*, assuming the guise of a Chakravartí Rájá, came to hear his sermons. The All-knowing Buddha, perceiving this, addressed him thus:—"O *Nága* Rájá, during the ministry of Buddha Kásyapa you did violate the rules of *vinaya* (Code of moral and religious discipline), and thereby were condemned to the state of the unhappy, to be born as a *Nága*. Have you now come here, assuming a false appearance like a hypocrite, while I am preaching the Divine Law of Truth? Appear therefore in your own shape, and hear the sermon for the purification of your mind, if your nature

* From these and also from the account of King Ásoka's message to the *Nágas* it may be inferred that they, the *Nágas*, were no other people than the Chinese. Chinese pirates even in that early period infested the islands of the Indian Ocean as far as Ceylon.

will permit you to do so." Next day, there appeared in the audience a huge serpent on whose head was grown an *Elapatra* tree. When the tree moved at each blast of the wind, it seemed as if the brains of the *Nága* were being drawn out and his head paralysed. His body measured many miles; for while his head came near the Blessed One to hear the sermon, its tail lay in Takshasílá (the ancient Taxila). At this strange and fearful sight of the serpent the people of the country became alarmed. Many among the audience ran for life in different directions. Then the Blessed One addressing them said :—" Why are you so frightened ? This is the very Chakravarti Rájá who has been in your midst all these days to hear my sermons. Now he has only appeared in his natural shape." Being asked what made him so strangely transformed Buddha continued :—" In one of his former births he was a monk of Buddha Kásyapa. Once on a time when he was walking round an *Elapatra* tree, his head struck against its branch and caused some pain. He became angry, and cut the branch, little thinking of the consequences that would result from it. Owing to that transgression he has been born as a *Nága*, and that branch of the *Elapatra* tree has grown upon his head. Such are the inevitable consequences of *Karma*, and such the sufferings of sin."*

The following account of a *Nága* occurs in the *Vinaya pitaka*.—

"At that time there was a *Nága* (serpent) who was ashamed of, and conceived aversion for, his having been born as a serpent. Now this serpent thought ' What am I to do in order to become released from being a serpent, and quickly to obtain human nature ? ' Then this serpent gave himself the following answer : ' These monks of Sákya lead indeed a virtuous, tranquil, holy life ; they speak the truth ; they keep the precepts of morality, and are endowed with all virtues. If I could obtain (*Pravrajyá*) ordination with them, I should be released from being a serpent and quickly obtain human nature.' Then that serpent, in the shape of a youth, went to the *Bhikkhus*, and asked them for the *Pravrajyá* ordinations ; the *Bhikkhus* conferred on him the ordinations. At that time that serpent dwelt together with a certain *Bhikkhu* in the Jetavana Vihára near its boundary wall. When his companion had gone out of the Vihára for a walk at dawn, the serpent, who thought himself safe from discovery, fell asleep in his natural shape. The whole Vihára was filled with the snake's body ; his windings jutted out of the window. When the *Bhikkhu* returned to the Vihára he saw the snake's body and became terrified, and cried out. The *Bhikkhus* ran up to him and made a noise when they saw the snake's body. The serpent awoke from that noise and sat down on his seat. The *Bhikkhus* said to him ' Who are you ? ' ' I am a serpent, Reverend Sirs.' ' And why have you done such a thing ? ' Then the serpent told the whole matter to the *Bhikkhus*. The *Bhikkhus* told it to the Blessed One. .

"In consequence of that, and on this occasion, the Blessed One, having ordered the fraternity of *Bhikkhus* to assemble, said to that serpent : ' You serpents are not capable of spiritual growth in this doctrine and discipline. However, serpent, go and observe fast on the fourteenth, fifteenth, and eighth day of each half-month in the name of the Buddhist Trinity. Thus will you be released from being a serpent and quickly obtain human nature.' Then the Blessed One said to the *Bhikkhus*, ' There are two occasions on which a serpent who has resumed the human shape manifests his true nature : When he has sexual intercourse with a female of his species ; and when he thinks himself safe from discovery and falls asleep.' "

The good *Nágas* to increase the happiness of all living beings in this world cause copious rains to fall in the proper seasons. They

* From *Hsü-lü Lü* and *Blama C'hu bzuñ Rin-po C'he-hi Gsuñ hbum* #, leaf 24.

prevent hail-storms, winds, and rain from coming when they are not needed. They pay reverence to the holy people in general, to *Buddha*, *Dharma* and *Saṅgha*. Being free from those fears which trouble their fellow *Nágas*, who are mischievous, they live in peace, and in their devotion to *Buddha* guard his sacred relics.

At the time when the people of the four great continents become religiously inclined; when Bráhmans perform their duties, and Sramanas their devotions, the pious *Nága Rújás* become powerful. They then send down rains to produce abundant harvests and fruits.

The living beings of this great continent, *Jambudvípa*, are subject to the visitations of four kinds of calamities which cause (1) famine, failure of harvest, (2) war, (3), epidemics and pestilence, (4), high winds and floods.

In the Western Continent, called the *Godánia*, there is danger to life from the effects of foul water.

In the Eastern Continent, called *Videha*, people suffer from accidents, frequently caused by lightning, and from fearful noises that stun the ear.

In the great continent of the north, called *Uttara Kuru*, the greatest injury occurs to life and property by cold winds, hail-storms, snow and heavy rains. Then the skies generally remain overcast with black rain-clouds.

Now, when pious kings rule in these continents, and people there become inclined to religion, these calamities diminish, chiefly by the exertions of the good *Nágas*, for then they too out of their faith in the doctrine of *Karma* and *phala* (acts and consequences), endeavour to do good to all the living beings of this world. This report of their goodness, combined with that of their fabulous wealth, and above all, the circumstance of their happy living, make the people of *Jambudvípa* to envy their life. Not unfrequently at such periods men offer their prayers to be born as *Nágas* in *Bhogavatí* for enjoyment and blissful ease.

It is the glare of external show and pomp that tempts them to forget the fact that, in spite of their boasted wealth, the *Nágas* are but *Tiryak*—living beings of the animal order.

The mischievous *Nágas* also live in the mid-ocean in the nether world, called *Bhogavatí*.

At the time when unrighteous kings rule in this world and people become sinful, being naturally bent on evil, these *Nágas* exert their malignant influence to increase the sufferings of all living beings of this world. They cause most appalling sounds, like those produced by the falling of mountains, to resound, and also fearful lightning to flash, and thunder to rattle in the skies of *Videha*, when people die in large numbers from the devastating effects of these natural phenomena.

At the same time in *Jambudvípa*, the greatest damage is done to life by famine, drought, hail, heavy downpours, floods, epidemics, wars, revolutions, &c. In *Godánia* rains fall in torrents to convert the plains into desiles and to sweep down the mountains to the level of the plains.

From excessive rainfall the water becomes muddy and bad, from the effects of which people die in great numbers. In *Uttara Kuru* the skies remain overcast with clouds all the year round, the sun being seldom seen, in consequence of which plants do not thrive nor flowers bloom, nor trees blossom. Flowers if grown possess no fragrance. It is said that owing to the dullness of the weather, and the humidity of the atmosphere the sound of musical instruments even lose their melody.

FOOD OF THE NÁGAS.

Among the *Nágas* some eat frogs, besides all that constitutes the food of human beings, some subsist on sand, and mostly it is said sustain their vitality

by inhaling copious draughts of wind. The eating of frogs is common among the snakes, which are reptiles, and therefore are the lowest order of the *Nágas* living on this Earth.

THE NATURE OF THE NÁGAS.

The male *Nágas* in their former existence, when they lived as human beings, had caused their children and wives to work very hard to contribute to their selfish happiness and amusements. They took the best food themselves, giving only the refuse to their children and wives. For such acts of selfishness, after death, they are born as *Nágas*.

Again the impious *Nága* Rájas falling out among themselves, and burning with spite and rage, draw clouds to rain on earth, send hail, and cause high winds to blow, that the crops may be destroyed and the land devastated. This is their nature.

It is also mentioned in the sacred books that men and women of the holy order, when they break their vows of purity which they had taken, but still retaining their faith in the holy doctrine, are mostly born as *Nágas*.

In his great work called the *Lamrim cheumo*, Tsoúkhapa mentions that religious persons of the holy order have four duties—to keep the vows of pure morals, observance of religious rites, holy living, and sacred doctrine. Those *Bhikshus* who only keep one of these four, regardless of the rest, are sure to be born as *Nágas* in their next birth. The following anecdote is from the *Sútras* :—“Once on a time the *Nága* Rája Samudra, reverentially addressed the Blessed One, ‘Lord, I have been residing in this great ocean since the beginning of the present *kalpa* (age). During the time that the Tathágata Krakuc’anda was in this world, the number of the *Nágas* had greatly diminished, but why is it that their number has now again become inconceivably great?’

“The Blessed one replied :—‘O chief of the *Nágas*! such followers of the sacred doctrine in this world, as while leading a life of indifferent morals, did not care for the observance of the religious rites, for the purpose of a holy life, but were true to their creed, in other respects shall not be born in hell. They shall generally pass to the land of the *Nágas* after their death.’

A list is also given in the legendary works of Tibet of the number of religious men who turned into *Nágas* after their death :—

During the time of Tathágata Krakuc’anda 98 millions.

”	”	Kanakamuni	64	”
”	”	Kásyapa	80	”
”	”	Sákya Simha	99	”

After the death of Buddha Sákya Simha many of the fallen among the four classes of Buddhist priests became transformed into *Nágas*. It is also stated that many among them, at the expiration of their term of *Nága* life, had been born as men and gods.

STORY OF THE CONVERSION OF GOPÁLA NÁGA.

(Translated from the 56th pallava of Kshemendra’s *Avadána Kalpalatá*).

By Sri MAHENDRA LÁL DÁS, B.L. -

1. Who reveres not those that by their goodness have become enlightened like the moon, whose company is sweet and refreshing like an ambrosial draught, and the sight of whom allays the pains (caused by) the venom of spite and ill-feelings.

2. The Blessed One leaving the country of the *Yaksha*, named Dhárá-mukha, in a short time arrived at the town of Hiñgumardana.

3. There he received the reverential homage of King Brahmadatta, and delivered a sermon at the royal assembly for the instruction of the pious.

4. There all the citizens, with a view to escape from all evils, approached the Blessed One, the deliverer of all living beings, and thus addressed him:—

5. “O Venerable Lord! there stands a rocky hill on the outskirts of this city where lives an intolerable wicked *Nāga* named Gopālaka.

6. “He is a great pest to men, animals and crops. No one can say whose transformation this being is that has been causing want and distress in the midst of prosperity:

7. “O Thou! that hast subdued the uncontrollable and tamed the unruly, give us refuge under thy mercy, for we pray for thy protection in this emergency.”

8. Saying this, when they went away, the Venerable One, that fountain of mercy, left the assembly and proceeded to the rocky hill.

9. On the precipitous side of that hill, he saw the abode of the dreaded *Nāga* whose breath of venom seemed to blacken the water (of the lake).

10. The Blessed Buddha sat cross-legged on its bank, which was dashed by countless rushing waves that glittered like naked, moving swords.

11. The calm loving eyes that made his cheerful looks sweet like nectar, fell on the lake and cleansed the water of the venom.

12. Mirrored on the blue water, his person, emitting golden lustre, shone like the sun emerged from the azure sky.

13. The darkness which shrouded the abode of the *Nāgas* now vanished at his sight, as quick as the flight of a host of snakes.

14. The King of the *Nāgas*, with blood-red eyes, soon entered the sky and overcast the world with clouds.

15. The fire of his furious rage, from the thick columns of which issued forth flashes of lightning, caused all the quarters to quake, as it were, with fear.

16. The roaring of the infuriated clouds proclaimed, as it were, that the world's dissolution had commenced. It seemed that the caves and caverns in the deep recesses of the mountains were being torn asunder.

17. Then fell fearful showers of rain, accompanied with a heavy hail-storm, which smashed the trees and crushed the huge rocks into pieces.

18. At the sight of the Great Deliverer, the heavy rains caused by the wicked *Nāga* became transformed, as it were, into showers of flowers that danced on the gentle gale.

19. Seeing the woods brighten at the disappearance of the clouds, freed from the devastating rains, and abound in flowers kissed by humming bees, that shamed the beauty of their necklace, the sylvan Gods thus addressed the wicked *Nāga*:—

20. O black cloud! give up your evil intention, knowest thou not that this golden mountain, in whose flanks beings like you when oppressed by the destructive winds, seek peaceful shelter, ever remains unmoved?

21. His pride being thus humbled, the *Nāga* gave up his malignant will, and in reverence, joining the palms of his hands, fell prostrate before the Great Teacher.

22. The *Nāga* having sought refuge in him, the Blessed One, that mine of boundless compassion, vouchsafed unto him moral instructions, and kindness and blessings.

23. Then on the supplication of the *Nāga*, who out of awe and devotion had fallen at his feet, the Jina expressed a wish to always visit his place.

24. In the meantime a *Yaksha*, named Vajrapáni, happened to come there. The Blessed One extended his grace to him for peace.

25. The Great Teacher having allayed the extreme sufferings of the world, and being worshipped and abundantly praised by the Heavenly deities, entered the woods and sat under the rocks which had been sanctified by the touch of the lotus feet of the past Buddhas.

26. The King of the Gods, Indra, who came there for an interview, observing a smile on his countenance, asked its cause, and the All-knowing Buddha thus replied to him:—

27. "In a previous existence I lived in this peaceful hermitage, which was adorned with crystal fountains of holy water and inhabited by animate beings free from enmity. It was a place for *Dharma*, for the sages to purify their hearts.

28. "O Indra! in this solitary forest, where fawns skipped and sucked the breast of the lioness, there lived the Buddhas, those sovereign healers of the world's sufferings—Krakuc'handa, and the noble Kanakamuni, and the perfect *Tathágatá* Kísyapamuni, who was possessed of clear understanding,—the result of serene peace."

29. As soon as this was said, a hunter, the fruition of whose merits had drawn nigh, happened to come there and sought refuge unto him. At the sight of Buddha, he gained that peace which is attainable by moral instructions.

30. That fortunate hunter, whose mind, by the graces of the Blessed One, was imbued with piety and religion, erected a *stúpa*, named *Mrijá-dhipa*, in which the nail-paring and hair of Buddha, presented by himself, formed the sacred symbols.

N. B.—With this may be read the following extracts from the *Vishṇupurána*. Gopála appears to be the prototype of Káliya *Nága* of *Vishṇu P.*

One day, Krishna, unaccompanied by Ráma, went to Vrindávana. He was attended by (a troop of) cowherds, and gaily decorated with wild flowers. On his way, he came to the Yamuná, which was flowing in sportive undulations, and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was the fearful pool of the serpent Káliya—boiling with the fires of poison,—from the fumes of which, large trees upon the bank were blighted, and by whose waters, when raised, by a gale into the air, birds were scorched. Beholding this dreadful (lake), which was like another mouth of death, Madhusúdana reflected, that the wicked and poisonous Káliya, who had been vanquished by himself (in the person of Garúda), and had been obliged to fly from the ocean (where he had inhabited the island Ramañaka), must be lurking at its bottom and defiling the Yamuná, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Nága, and enable the dwellers of Vraja to frequent the vicinage without fear: for it was the especial purpose, he considered, of his descent upon earth, to reduce to subjection all such violators of law. "Here," thought he, "is a Kadamba-tree, which is sufficiently near. I can climb up it, and thence leap into the serpent's pool." Having thus resolved, he bound his clothes tightly about him, and jumped boldly into the lake of the serpent-king. The waters, agitated by his plunge amidst them were scattered to a considerable distance from the bank; and, the spray falling upon the trees, they were immediately set on fire by the heat of the poisonous vapour combined with the water; and the whole horizon was in a blaze. Krishna, having dived into the pool, struck his arms in defiance; and the snake-king hearing the sound, quickly came forth. His eyes were coppery red, and his hoods were flaming with deadly venom. He was attended by many other (powerful and) poisonous snakes,—feeders upon air,—and by hundreds of serpent-nymphs, decorated with rich jewels, whose ear-rings glittered with trembling radiance, as the wearers moved along. Coiling themselves around Krishna, they all bit him with teeth from which fiery poison was emitted.

Krishna smiled gently, and (speedily) extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief with both his hands, he bent it down, and set his foot upon the hitherto unbended head, and danced upon it in triumph. Whenever the snake attempted to raise his head, it was again trodden down; and many bruises were inflicted on the hood by the pressure of the toes of Krishna. Trampled upon by the feet of Krishna,

as they changed position in the dance, the snake fainted, and vomited forth much blood. Beholding the head and neck of their lord thus injured, and the blood flowing (from his mouth), the females of the snake-king implored the clemency of Madhusúdana. "Thou art recognized, O god of gods!" they exclaimed. "Thou art the sovereign of all; thou art light supreme, inscrutable; thou art the mighty lord, the portion of that (supreme light). The gods themselves are unable worthily to praise thee, the lord self-existent. How, then, shall females proclaim thy nature? How shall we (fully) declare him, of whom the egg of Brahmá, made up of earth, sky, water, fire, and air, is but a small portion of a part? Holy sages have in vain sought to know thy eternal essence. We bow to that form which is the most subtle of atoms, the largest of the large; to him whose birth is without a creator, whose end knows no destroyer, and who alone is the cause of duration. There is no wrath in thee; for thine is the protection of the world; and, hence, this chastisement of Kálíya. Yet, hear us. Women are to be regarded with pity by the virtuous: animals are humanely treated even by fools. Let, therefore, the author of wisdom have compassion upon this poor creature. Thyself, as an oviparous hooded snake, art the upholder of the world. Oppressed by thee, he will speedily perish. What is this feeble serpent compared to thee, in whom the universe reposes? Friendship and enmity are felt towards equals and superiors, (not for those infinitely beneath us). Thee, sovereign of the world, have mercy upon us. This (unfortunate) snake is about to expire. Give us, as a gift of charity, our husband."

When they had thus spoken, the Nága himself, almost exanimate, repeated, feebly, their solicitations for mercy. "Forgive me," he murmured, "O god of gods! How shall I address thee, who art possessed, through thine own strength and essence, of the eight great faculties, --in energy unequalled? Thou art the Supreme, the progenitor of the supreme (Brahmá). Thou art the Supreme Spirit; and from thee the Supreme proceeds. Thou art beyond all finite objects. How can I speak thy praise? How can I declare his greatness from whom come Brahmá, Rudra, Candra, Indra, the Maruts, the Aświns, the Vasus, and Adityas; of whom the whole world is an infinitely small portion, a portion destined to represent his essence; and whose nature, primitive or derived, Brahmá and the immortals do not comprehend? How can I approach him to whom the gods offer incense and flowers culled from the groves of Nandana, whose incarnate forms the king of the deities ever adores, unconscious of his real person; whom the sages that have withdrawn their senses from all external objects worship in thought, and, enshrining his image in the purposes of their hearts, present to it the flowers of sanctity? I am quite unable, O god of Gods! to worship or to hymn thee. Thy own clemency must alone influence thy mind to show me compassion. It is the nature of snakes to be savage; and I am born of their kind. Hence, this is my nature, not mine offence. The world is created, as it is destroyed, by thee; and the species, form, and nature of all things in the world are thy work. Even such as thou hast created me, in kind, in form, and in nature, such I am; and such are my actions. Should I act differently? Then, indeed, should I deserve thy punishment; for so thou hast declared. Yet, that I have been punished by thee is, indeed, a blessing; for punishment from thee alone is a favour. Behold, I am now without strength, without poison,—deprived of both by thee! Spare me my life! I ask no more. Command me what I shall do."

Being thus addressed by Kálíya, Krishña replied: "You must not tarry here, (nor anywhere) in the stream of the Yamuná. Depart (immediately) with your family and followers to the sea, where Garidá, the foe of the serpent-race, will not harm you when he sees the impression of my feet upon your brow. So saying, Hari set the snake king at liberty, who, bowing reverentially to his victor, departed to the ocean; abandoning, in the sight of all, the lake he had haunted, accompanied by all his females, children, and dependants. When the snake was gone, the Gopas hailed Govinda as one risen from the dead, and embraced him, and bathed his forehead with tears of joy. Others, contemplating the water of the river, now freed from peril, were filled with wonder, and sang the praises of Krishña, who is unaffected by works. Thus, eminent by his glorious exploits, and eulogized by the Gopas and Gopis, Krishña returned to Vraju. Wilson's Vishnu Púrāṇ.

गोपालनागदमनावदानम् ।

Gopála-nága-damanam.

सन्दर्शनेन येषां देवविषोऽना प्रशान्तिसुपथाति ।
अमृतरसशीतलास्ये कस्य न सुजनेन्द्रवी वन्धाः ॥१॥

धूरामुखस्य चक्षुस्य स्थानादन्तर्हितस्ततः ।
चणादवाप भगवान्नगरं हिमुमर्हनम् ॥२॥

विनयात् पूर्णितस्तच ब्रह्मदत्तेन भृत्युजा ।
तसंसदि चणं चक्रे धन्यानामतुग्रासनम् ॥३॥

तत्र पौराः समधेत्य भगवन्तं व्यजिज्ञापुः ।
सर्वापदिनिपातेषु चातारं सर्वदेहिनाम् ॥४॥

भगवक्त्ति नगरस्तान्ते पाषाणपर्वतः ।
तत्र गोपालको नागः क्रूरो वसति दुःसहः ॥५॥

स पश्यन्तं जनानाम्बु शस्त्रानाम्बु महाग्निः ।
सम्प्रान्तामभावाय न विश्वः केन निर्धितः ॥६॥

अदान्तदमनस्तास्त्रिक्षणान्तदमनस्य ते ।
उपसर्गं कृपास्ताकं ग्ररणं ग्ररणैषिणम् ॥७॥

इत्युक्ता तेषु यातेषु भगवान् करणानिधिः ।
अन्तर्हितः सभामध्याद्यौ पाषाणभूधरम् ॥८॥

तटे विषहटे तस्य भक्तं भीमभीगिनः ।
स ददर्श विषश्वासैरिव श्वामीक्षतोदकम् ॥९॥

वसन्निक्षोशनिस्तिंश्चविषमोर्भिवनाकुले ।
तन्नीरे भगवान् बुद्धः पर्यङ्कं समुपाविग्रह् ॥१०॥

प्रसञ्चालोकनसुधावन्मुता खिंघच्चुषा ।
स निनाथाशु सविषं विषं निर्विषतीमिव ॥११॥

नौलामुविभिततनुः स बभौ कलकयुतिः ।
रविर्मरकतच्छायं गाहमान इवाम्बरम् ॥१२॥

तिमिरं नागभवने तत्रकाशविसूचितम् ।
पलायमानव्यालोल्यालजालतुलां यथौ ॥१३॥

नागराजसमालोक्य हधिरास्पलोचनः ।
सहस्राकाशमाविश्य चक्रे मेघमयं जगत् ॥१४॥

कोधामिधूमनिवैरिव तस्य घनोङ्गमैः ।
विद्युच्चिक्रैरकम्पन दिशः सम्वासिता इव ॥१५॥

गर्जितैर्मत्तमेघानां प्रखयारभग्निभिः ।
गुहागेहान्यभव्यन्त इदयानीव भूमृताम् ॥१६॥

ततः पिष्टद्वमा दृष्टिः क्षिष्टाद्विशकलावलौ ।
पपात पातितधृतिः स्त्रूलोपलकुलाकुला ॥१७॥

सा दुष्टसुजंगोसृष्टा दृष्टिदृष्टैव तायिनः ।
यथौ वालानिलोक्षामलसत्कुसुमवर्षताम् ॥१८॥

दृष्टा प्रकाशविशदान्यनुपस्थवानि
स्त्रूलोपगौतकुसुमानि वनानि तत्र ।
इर्षस्तिप्रसरनिर्जिततारहाराः
कूरं फणीक्रमवदन् वनदेवतालाम् ॥१९॥

भोः कालमेघ विहानिं परिमुच्च किंच
निष्क्रम्य एव कनकाचल एष यस्य ।
चुभिद्विधाः प्रलयमारुतभव्यमाणा
सौख्यानितम्बुहरं शरणं प्रथान्ति ॥२०॥

ततः सद्यः परिच्छीणमदः संत्यक्तविक्रियः ।
नागः शास्त्रारमभ्येत्य प्रणनाम छताङ्गजिः ॥२१॥

तस्य यातस्य शरणं भगवान् करणानिधिः ।
शिरापदप्रदशके कुशलायमनुयहम् ॥२२॥

प्रणथादर्थितस्नेन चरणालौनमौलिना ।
सततं तस्य भवने सच्चिधिं विदधे जिनः ॥२३॥

तस्मिन्नवसरे तत्र प्रसङ्गाप्तस्य ग्रान्तये ।
यत्तस्य चक्रे भगवान् वज्रपाणेरनुयहम् ॥२४॥

स्तोकोपतापमस्मं विनिवार्य शास्त्रा
विस्तारितस्तुतिपदचिदग्रार्थमानः ।
भेजे वनानि विहरक्षय पूर्वबुद्ध-
पदिम्बुजप्रणथपूर्तशिखातलानि ॥२५॥

तत्र सन्दर्शनास्तेन सुरराजेन स्त्रितः ।
स्त्रितस्य कारणं पृष्ठः सर्वज्ञस्तमभाषत ॥२६॥

एतेषु पुष्ट्यस्त्रिलिङ्गामल्लनिर्दर्शेषु ।
निर्वैरसत्त्वसुभगेषु तपोवनेषु ।
धर्माधिवासमुग्निमानसमार्जनेषु
शान्तेः पदेषु तु मर्यैव छतोविहारः ॥२७॥

कक्षुच्छन्दः श्रीमान् कलकसुनिरचेव सुगतः
 ए सम्यक्संबुद्धः शमविमलधीः काश्यपसुनिः । ०
 विविक्तेऽस्मिन् मिहौस्तनतस्वलदाशहरिणे
 वने चक्रः शक्रः स्थितिमखिखस्तोकार्जिभिषजः ॥२८॥

इति ब्रूवाणः यसुपागतस्य.
 ए पुण्यपाकादथ सुभक्ष्य
 सन्दर्शनैरेव शमं दिदेश
 शिर्चांपदाहैः शरणं गतस्य ॥२९॥

भाग्यवान् भगवतोऽनुयहा-
 सुभकः कुण्डलसुभमानसः ।
 तप्रदिष्टनखेशसाञ्छनं
 तत्र चैत्यमकरोन्मृगाधिपम् ॥३०॥

इति चेमेश्वरचितायां गोपालनागदमनं ॥

STŪPA—AVADĀNA.

(The 57th *Pallava, Kalpalatā*)]TRANSLATED BY *Pandit ANNADÁ PRASÁD Sarasvatí*.

1. They are glorious who have graced the world with the (monuments) of their fair fame, and whose talents have been well displayed (in pious works) like the lustre of ear-rings of glowing gems diffusing in the ten quarters.

2. The Blessed One being reverentially approached and earnestly entreated by Indra, caused a *Stūpa* (monument) of his own to be erected on the site of the *Stūpas* (monuments) of the past Buddhas.

3. When that *Stūpa* glittering with gems, was erected by the gods, it glowed with the brightness of a hundred suns, and darkness like the gloom of (mind) vanished away.

4. Buddha having delivered a religious discourse on *Vinaya* (moral discipline) to the *Kinnaras*, *Gandharvas*, *Nágas* (serpent demi-gods) and the *Devas* (gods), retired from that place.

5. As soon as the gods had built four *Stūpas* (monuments) on the *Páshána Parvata* (rocky mountain), the Blessed One reared up there a fifth *Stūpa* with five minarets.

6. Then the venerable Tathágata proceeded to the country called Bálóksha.* There he was worshipped by a merchant of the name of Suprabuddha, who was rich like Kuvera—the god of wealth.

7. Buddha attended by his followers delivered a discourse on the doctrine of purity and moral discipline. Suprabuddha hearing it awoke from the slumber of mundane delusions and gained perfect enlightenment.

8. Suprabuddha by the command of the Blessed One, built a *Stūpa* called Bálókshiya, the height of which measured the loftiness of his character and merits. He made it resplendent with the brightest gems.

9. From there the Blessed One (Tathágata) proceeded to the village of Dambara, where imparting moral instruction, he converted a *Yaksha* of the name of Dambara.

10. Thereafter he visited *Chandála Gráma*, the village of the *Chandálas*, —the vilest of the vile, where a *Chandáli* of the name of Malliká, together with her seven sons became converted into the doctrine of moral discipline.

11. As the lake abounding in lotus is turned muddy by *Mátañgas* (i. e., elephants), so Malliká and her sons, though vile, being born in a Mátanga (*chandála*) family, now by the sight of the Blessed One (Jína) became purified.

12. Good men who are free from impure thoughts and are ever compassionate become conspicuous by their earnestness to help the humble and to save others who have been guilty, chagrined with sin, or afflicted with immense sufferings and the pains of calamities.

13. Thereafter the Blessed One (Sugata), with the entire band of his followers, having reached the village of Páṭala,† delivered religious instructions to a householder named Potala.

14. Having attained to the state of purity by the religious precepts with which Sugata had favoured him, he caused a monument made of pre-

* Bálóksha appears to be the Sanskrit name of the city of Balkh. The whole scene of Buddha's miraculous exploits was according to the Maháyána school, the country included in the Greek Kingdom of Bactriana, which extended from Turkistan to the delta of the Indus and from the eastern boundary of Persia to Khoten.—*Ed.*

† Páṭala—The modern Tátá at the mouth of the Indus.

cious stones to be constructed in which were deposited the parings of Sugata's hairs and nails.

15. When Indra came to see him, the Blessed One told him, that there, in that country, would be erected (in time to come) a lofty monument* by a King named Milinda (*Minander*).

16. In this manner the Blessed One having visited various places showing his boundless compassion to all the world, became free from grief, delusion and fear. The earth was filled with the sweet music of the tinkling bells that were hung round the newly-erected *Stūpas*—those sacred monuments of Buddhist faith.

* May not this be Manikyala?

स्तूपावदानम् ।

Stūpavadānam.

दिक्षान्नाश्रवणोन्नंस्तुष्टारोपितसहुणाः ।

ते जयन्ति जगदेषां यशस्सौपैर्विराजते ॥१॥

भगवानथ शक्रेण तच प्राणावनार्थितः ।

पूर्वबुद्धक्षतस्तूपे निजस्तूपमकारथत् ॥२॥

हते रत्नमये तस्मिन् देवैः सूर्यशतलिषि ।

जगाम जगतां क्षापि महामोहोपमं तमः ॥३॥

तच किञ्चरगन्धर्वनरणागदिवौकसाम् ।

धर्मापदेशविनयं समादिश्य यथौ जिनः ॥४॥

पाषाणपर्वते देवैर्न्यस्ते स्तूपचतुष्टये ।

भगवान् पञ्चमं स्तूपं पञ्चस्तूपैर्न्यवेशथत् ॥५॥

अथ वालोचनामानं देशं प्राप्नस्तथागतः ।

अेष्ठिना सुप्रबुद्धेन कुवेरेणेव पूजितः ॥६॥

दिवेश धर्मविनयं तस्मै येन स यानुगः ।

मोहनिद्राचये प्राप सुप्रबुद्धः प्रबुद्धताम् ॥७॥

स शासनाङ्गगवतः पुण्यं निजभिवेशतम् ।

व्राणोचीयाभिधं स्तूपं रत्नदीपं न्यवेशथत् ॥८॥

उम्बरग्राममासाद्य शमैरथ तथागतः ।

विनीय उम्बरं नाम यच्च शिरापदप्रदः ॥९॥

चण्डालयाममधेत्य चण्डालौं मङ्गिकाभिधाम् ।
सहितां सप्तभिः पुचैर्विषयोपनतां अधात् ॥१०॥

ते कर्णशेषवच्छाप्तमातङ्गकुलदूषिताः ।
पश्चाकर इव प्रापुर्वैमल्लं जिनदर्शनात् ॥११॥

अन्येषु दूषिततरेषु जुगुष्टितेषु
पापोपतापविपुलव्यसनात्तुरेषु ।
सन्नाः प्रदृशकरणाः कुविकरपहीना
दीनावस्थनवदादधिकं भवन्ति ॥१२॥

अवाय पाटखण्यामं सानुगः सुगतस्तः ।
धर्म्यां रुद्धपतेषुक्रे पोतस्तास्यस्य सत्कथाम् ॥१३॥

शिचापदाप्तैमल्लः सुगतानुपरेण सः ।
तत्केशनखलेश्वार्द्धं रत्नसूपमकारयत् ॥१४॥

तत्र सन्दर्शनायातं भगवानिन्द्रमवौत् ।
मिथिष्ठो नाम राजास्त्रिन् देशे सूर्यं करिष्यति ॥१५॥

इति भगवतः स्थाने स्थाने दयार्द्विलोकना-
दभवदखिलो लोकः शोकप्रमोहभयोच्छ्रितः ।
अभिनवदातसूपोसुङ्गकलमणिकिञ्चिष्ठी-
कुलकलकलकीडालोका वभूव च मेदिनी ॥१६॥

इति चेमेष्विरचितार्था सूपावदानं ॥

Explanations of the mystic astrological chart (*Plate* at the end of the *Journal*) obtained from the Temple of Sun-du-šze in Peking.

LUÑ-TA.

This Inscription is vulgarly called *Rlun-rta* (the wind-horse), on account of its being inscribed on flags, to flutter freely in the wind with a view to bring good luck. No description of it can be traced in the Kahgyur or Tangyur sacred books, and therefore it may be surmised that it was unknown to the Indian Buddhists. It is only found in the Buddhist astrological works of Tibet and China. In Chinese it is called "Lûnta" the name being spelt in Tibetan as *Khun-rta*, but not as *Rlun-rta*, which literally means a wind-horse. The Chinese word *luñ*, spelt *Kluñ* in Tibetan, means the year of (one's) birth, and *Ta*, spelt *rta*, meaning a course or wind, is symbolical of a journey. Hence Lûnta (*Klûn-rta*) in Chinese means the life journey of an individual from the year of his birth to death. It is believed by the Chinese Buddhists, that if the astrological calculations of a man's horoscope shew that there are dangers and accidents to his life, the flying of a flag containing an inscription of the *Lûnta* picture in the air, near his residence, removes them, and it is from this circumstance that the flag has derived its name *Klûn-rta*.

In the centre, and at the four corners, are the pictures of a horse, tiger, lion, eagle and a dragon, which are generally considered to be the representations of the gods that preside over the destinies of a living being, particularly man. In fact, they are symbolical representations. First of all, the career of a man's life is compared with the course of a horse. The tiger represents dangers to life (horse), such as disease, evil spirits, &c.

According to some writers the Tiger-god (*fig. C*) has been tamed by the *Vajra*, the thunder bolt of the Bodhisattva Vajrapâni, and thereby bound to protect his devotee from the attacks of diseases, evil spirits, &c.

The Dragon (*fig. J*), according to the Tibetans and the Chinese, is the lord of the clouds. The rattling thunder is nothing but his cry. The early Hindus used to invoke Indra the ruler of the skies and the gods to send down rain. The Chinese and the Tibetans do not recognise him, but propitiate the dragon that he might bless them with abundant harvest.

The Eagle (*fig. A*) has dominion over the serpents, who are believed to be the possessors of wealth especially the brightest gems found in the Sea, and is therefore propitiated. Serpents are worshipped by the Hindus, but the Tibetans believe them to be a class of very defiled animals whose touch is death, and breath disease. They worship the Eagle, the mention of whose very name is sufficient to drive the serpents to their abodes in the nether world.

The Lion, (*fig. H*) when propitiated, brings the good luck of gaining victory over one's enemy. By his aid the devotee succeeds in all sorts of hazardous undertakings. It is for these reasons that the Lamas, princes, nobles and all classes of respectable people of Tibet, Mongolia and China, fly flags containing this inscription on poles, or on tops of turrets, house-roofs, or trees, so that it may flutter in the wind to ensure good-luck and success in life.

Lamas as a class are prohibited from using inscriptions of this kind on account of the vow of renunciation which they take; but in spite of it they use them all the more.

There are two large volumes in Tibetan, on the use and benefit of using this inscription.

In the inscription there are both mystic and general invocations to two kinds of gods, i.e., to unworldly gods, such as Buddhas and Bodhisattvas,

namely, Mañju Śrī, Avalokiteśvara, &c. And also to the worldly gods such as Brahmā, Iṣvara, Indra, &c.

The charms or *mantras* contained in this picture are sacred to the Tri-ratna—Namo Ratna trayāya.

- (1) to Mañju Śrīghosha Bodhi Sattva—Om Arpachana dhīḥ, om Vāgi Śvari mūm.
- (2) „ Avalokiteśvara Bodhi-Sattva—om mannipadme hūṁ.
- (3) „ Vajrapāni, Bodhi-Sattva—om Vajrapāṇi hūṁ phuṭ.
- (4) „ Viñjyā (goddess)—om Bhrūn Svāhā.
- (5) „ Goddess Mahamata Yum-Chenmo (or Prajñāpāramitā)—om Amrita Āyurdte Svāhā tadyatha :—Om gatē gatē pāra gatē pāra Saṃgato Bodhi Svāhā.
- (6) „ The Mantra of the Nātha Mahādeva (Lord). Om Śrī Mahākāla Sāsana upahārī Esha Apāsehīnā Kālo Ayan, yidam ratna trayāya.

Apakārīnām yadi pratijñāsmām rīs taṭā yidam ruṣiṭīm, Khakha khāhi khāhi, māra, māra, grībhu grībhu. Bandha-Bandha, Hama hama, daha daha, pacha, pacha, dinamekena maraya hūm hūm phaṭ phaṭ Svāhā om dvyma Sur zlog—

Ye dharmā hetu prabhavā* hetu teshāntathāgato hyavadat. Teshāñcha yo ni roḍha Evam-vádi Mahā Śramanya : tad yathā, om gatē gatē pā agatē párasaṅgatē Bodhi Svāhā.

The following charms below the breast of the horse are mystical:—

Om ma ha ram, ram, ye Svāhā. Om ma ma lam lām ye Svāhā. Om ma ma bom bom ye Svāhā. Om ma ma stot stot ye Svāhā. Oh ! protect (him) from the dangers of the five elements, Oh, save (him) !

The following occurs between the tiger and the dragon:—May life, body, power and position grow om-āḥ, guru harinīssarṇa Siddhi hūm, tiger, lion, eagle and dragon may also bring prosperity on (him). Let all unite, oh all gather together to do (him) good.

Longevity, Śrī (prosperity) life, body, power, position grow along with the horse (life's course) of prosperity —let all be abundant ! Ye gods ! lift up his head upwards; let by your mercy (his) power and position increase !

B. This monogram is called *Nam Chu Wangdan*. It consists of ten Sanskrit letters written in the ancient *Ranjá*, (or Tib. *Lantsha*) character of Magadha they are :—

Om, Ha K, Sha, Ma, La, Va, Ra, Ya.

This monogram in which are joined all the letters symbolical of the five elements is considered very sacred. Wherever this monogram is put its efficacy is so great that all the gods of that quarter will be forced to be in one's favor; and all the evil spirits of the land and the evils themselves will clear up.

These mystical thick black marks are called *Parkha*, they are the basic signs of Chinese astrology, and are said to exist and to have been discovered on the back of a tortoise's shell. They are called in Chinese Li, Zon, Gin, Kham, Khen, Khon, Zin, Tá.

I. This is the god of Wind ; he sits on a stag, holding the *Dvaja*, or the ensign of victory, on which is inscribed the *Luk-ta*, or the horse of Fortune. It must flutter freely in the wind.

The meaning of the letters *śa* (Dsa), written in a row above the mane of the horse, *ri* at the mouth, *sa* on the nose, and all the letters of the Sanskrit Alphabet on its four legs are mystical. The charms, Yam yam, written at the feet of the horse are also mystical. The eagle, the tiger and dragon, are intended to subdue the elemental deities and to sanctify the five elements, or (the *Pañcha Bhūtā*).

SANSKRIT TEXT.

बोधिचर्यावतारम् ।

ॐ नमो बृद्धाय ।

सुगताम्भसुताम्भर्मकायाम्प्रणिपत्यादरतो उखिलांश्च वस्त्राण् ।
 सुगतात्मजसंवरावतारं कथयिष्यामि यथागमं समाप्तात् ॥ 1
 न हि किंचिदपूर्वमन्व वाच्यं न च संयन्तकौशलं ममासि ।
 अत एव न मे परार्थचिन्तां खमनो भावयितुं कृतं मयेदम् ॥ 2
 मम तावदनेन याति दृष्टिं कुशलं भावयितुं प्रमादवेगः ।
 अथ मत्समधातुरेव पश्येदपरो उद्येनमतो उपि सार्थको उद्यम् ॥ 3
 चण्णमपदियं सुदुर्लभा प्रतिलभा पुरुषार्थसाधनौ ।
 यदि नात्र विचिन्त्यते च्छितं पुनरप्येष ममागमः कुतः ॥ 4
 रात्रौ यथा मेघघनान्वकारे विद्युत्क्षणं दर्शयति प्रकाशम् ।
 बुद्धानुभावेन तथा कदाचिष्ठोकस्य पुष्टेषु मतिः चण्णं स्यात् ॥ 5
 तस्माच्छुभं दुर्बलमेव नित्यं बलं तु पापस्य महत्पुण्डोरम् ।
 तच्छ्रीयते उद्येन शुभेन केन मंबोधिचित्तं यदि नाम न स्यात् ॥ 6
 कल्पानन्त्याम्प्रविचिन्तायंद्विदृष्टं मुनीङ्गैर्हितमेतदेव ।.
 यतः सुखेनैव सुखं प्रवृद्धमुत्सावयत्यप्रमिताच्चनैधान् ॥ 7
 भवदुःखशतानि तर्तुकामैरपि मत्त्वयसनानि इर्तुकामैः ।
 बड्डसौख्यशतानि भोकुकामैर्विमोच्यं हि सदेव बोधिचित्तम् ॥ 8
 भवचारकवन्धनो वराकः सुगतानां सुत उच्यते चणेन ।
 स नरामरलोकवन्धनीयो भवति स्तोदित एव बोधिचित्ते ॥ 9
 अशुचिप्रतिमामिमां गृहीत्वा जिनरात्रप्रतिमां करोत्यजर्धाम् ।
 रसजातमतौववेधनीयं सुदृढं गृह्णत बोधिचित्तसंज्ञम् ॥ 10
 सुपरीचितमप्रभेयधीभिर्बड्डमूल्यं जगदेकसार्थवाहैः ।
 गतिपञ्चनद्विप्रवासशौलाः सुदृढं गृह्णत बोधिचित्तरात्रम् ॥ 11

कदलीव फलं विहाय याति ज्यमन्यत्कुशलं हि सर्वेभेव ।

सततं फलति ज्यं न याति प्रसवत्येव तु बोधिचिन्द्रचः ॥ 12

ज्ञालापि पापानि सुदाशणानि यदाश्रयादुन्नरति चणेन ।

शूराश्रयेणैव महाभयानि नाश्रीयते तत्कथमज्ञसत्त्वैः ॥ 13

युगान्ककालानलवन्महान्ति पापानि यन्निर्देहति चणेन ।

यस्यानुशंसानमितानुवाच मैत्रेयनाथः सुधनाय धीमान् ॥ 14

तद्वोधिचित्तं द्विविधं विज्ञातयं समासतः । बोधिप्रणिधिचित्तं च बोधिप्रस्थानभेव च ॥ 15

गन्तुकामस्य गन्तुस्य यथा भेदः प्रतीयते । तथा भेदो जयोर्ज्ञेयो याधासंख्येन परिष्ठैः ॥ 16

बोधिप्रणिधिचित्तस्य संसारे इपि फलं मङ्गत् । न त्विविच्छिन्नपुण्यत्वं यथा प्रस्थानचेतसः ॥ 17

यतः प्रभृत्यपर्यन्तसत्त्वधातुप्रमोक्षणो । समादहाति तच्चित्तमनिवर्येन चेतसा ॥ 18

ततः प्रभृति सुप्रस्थ प्रमत्तस्याप्नेकाशः । अविच्छिन्नाः पुण्यधाराः प्रवर्तन्ते नभःसमाः ॥ 19

इदं सुवाङ्गपृष्ठक्षयां सोपपत्तिकमुक्तावान् । हौनाधिमुक्तिसत्त्वार्थं खयभेव तथागतः ॥ 20

शिरःशूलानि सत्त्वानां नाश्रयामौति चिन्तयन् । अप्रभेयेण पुण्येन गृह्णते स्म हिताश्रयः ॥ 21

किमुताप्रभितं शूलमेकैकस्य निहृष्टेतः । अप्रभेयगुणां सत्त्वमेकैकं च चिकौर्षेतः ॥ 22

कस्य मातुः पितुर्वापि हिताश्रंसेयमीदृशी । देवानां वा कठघोरां वा ब्रह्मणां वा भविष्यति ॥ 23

तेषाभेव च सत्त्वानां खार्थे इयेष मनोरथः । नोत्पन्नपूर्वः खप्रे इपि परार्थे संभवः कुतः ॥ 24

सत्त्वरत्नविशेषो ज्यमपर्वो जायते कुतः । यत्परार्थाश्रो ज्येषां न खार्थे इयुपजायते ॥ 25

जगदानन्दन्वैजय जगदःखौषधस्य च । चित्तरत्नस्य यत्पुण्यं तत्त्वाद्यं हि प्रमौयताम् ॥ 26

हिताश्रंसनमाचेण बुद्धपूजा विशिष्यते । किं एनः सर्वसत्त्वानां सर्वसौख्यार्थमुद्यमात् ॥ 27

दुःखमेवाभिधावन्ति दुःखनिःशूलगाश्रया । सुखेच्छयैव संमोहात्क्षसुखं प्रनिःशूलवत् ॥ 28

यस्तेषां सुखरप्त्याणां पौडितानामनेकणः । टटिं सर्वसुखैः कुर्यात्स्वर्वाः पौडाश्चिन्ति च ॥ 29

नाश्रयत्वपि संमोहं साधुस्तेन समः कुतः । कुतो वा तादृशं मित्रं पुण्यं वा तादृशं कुतः ॥ 30

ज्ञते यः प्रतिकुर्वैत सोऽपि तावत्यशस्यते । अव्यापासितसाधुस्तु बोधिसत्त्वः किमुच्यताम् ॥ 31

कतिपयजनसत्त्वदायकः कुशलकृदित्यभिपूच्यते जनैः ।

चणमशनकमाचदानतः सपरिभ्रवं दिवसार्थयापनात् ॥ 32

किमु निरवधिसत्त्वसंख्या निरवधिकालमनुप्रयच्छतः ।

गगनजनपरिच्छाच्चयं शक्त्वमनोरथसंप्रपूरणम् ॥ 33

इति सत्त्वपत्तौ जिनस्य पुचे कलुषं खे इदये करोति यस्म ।

कलुषोदयसंख्या च कल्पाक्षरकेव्वावस्तौति नाथ आह ॥ 34

अथ यस्य मनः प्रसादमेति प्रसवेन्नस्य ततो ऽधिकं फलम् ।
 महता हि बलेन पापकं जिनपुचेषु शुभं लयद्वतः ॥ 35
 तेषां श्रौराणि नमस्करोमि अबोदितं तद्वरचित्तरत्नम् ।
 यत्रापकारोऽपि सुखानुषन्वी सुखाकरांसां शरणं प्रयामि ॥ 36
 बोधिचर्यावतारे बोधिचित्तानुशंसा प्रथमः परिच्छेदः ॥

तच्चित्तरत्नग्रहणाय सम्यक् पूजां करोम्येष तथागतानाम् ।
 मद्भूर्मरत्नस्य च निर्मलस्य बुद्धात्मजानां च गुणोदधीनाम् ॥ 1
 यावन्नि पुष्ट्याणि फलानि चैव भैषज्यजातानि च यानि सन्ति ।
 रत्नानि यावन्नि च सन्ति लोके जलानि च स्खच्छमनोरमाणि ॥ 2
 महोधरा रत्नभयास्तथान्ये वनप्रदेशाश्च विवेकरम्याः ।
 खताः सुपुष्ट्याभरणोज्ज्वलाश्च द्रुमाश्च ये सत्फलनमग्नाखाः ॥ 3
 देवादिलोकेषु च गन्धधूपाः कल्पद्रुमा रत्नभयाश्च वृच्छाः ।
 सरांसि चाम्भोरहभूषणानि इंसखनात्यन्तमनोहराणि ॥ 4
 अहष्टजातानि च शस्याजातान्यन्यानि वा पूज्यविभूषणानि ।
 आकाशधातुप्रसरावधीनि सर्वाश्पौरान्यपरियज्ञाणि ॥ 5
 आदाय बुद्धा सुनिपुंगवेभ्यो निर्यातयाम्येष सपुत्रेभ्यः ।
 गृहन्तु तन्मे वरदचिणीया महालया मामनुकम्यमानाः ॥ 6
 अपुष्ट्यवानस्मि महादरिद्रिः पूजार्थमन्यन्यम् नास्ति किंचित् ।
 अतो ममार्थाय परार्थचिन्ता गृहन्तु नाथा इदमात्मशस्त्रा ॥ 7
 ददामि चात्मामहं जिनेभ्यः सर्वेण सर्वं च तदात्मजेभ्यः ।
 परिपर्हं मे कुरुतांप्रसन्नाः युआसु दासत्वमुपैमि भक्ता ॥ 8
 परियज्ञेणास्मि भवत्तातेन निर्भईर्भवे सत्त्वहितं करोमि ।
 पूर्वे च वापं समनिक्षमामि नान्यश्च पापं प्रकरोमि भूवः ॥ 9

रत्नोऽन्नलक्ष्मनोरभेषु सुक्रामयोद्धासिवितानकेषु ।
 स्वच्छोऽन्नलक्ष्माटिकंकुट्ठिमेषु सुगन्धिषु स्वानग्टहेषु तेषु ॥ 10
 मनोज्ञगव्योदकपुष्पपूर्णैः कुसुमैर्महारत्नमयैरनेकैः ।
 स्वानं करोम्येष तथागतानां तदात्मजानां च सगीतवाद्यम् ॥ 11
 प्रधूपितैर्धीतमलैरत्न्यर्वस्त्वैश्च तेषां ततुसुनृष्टामि ।
 ततः सुरक्षानि सुधूपितानि ददामि तेभो वरचौवराणि ॥ 12
 दिव्यैर्मृदुस्त्रृणविचित्रशोभैरस्त्रैरलंकारवरैश्च तैलैः ।
 समन्तभद्राजितमञ्जुघोषस्त्रोकेश्वरादीनपि मण्डयामि ॥ 13
 सर्वत्रिसाहस्रविसारिगम्बैर्गन्धोन्नमैस्ताननुलेपयामि ।
 सूक्ष्मप्रसूष्टसुधौतहेषभ्रमेज्ज्वलान् सर्वसुनौद्धकायान् ॥ 14
 मान्दारवेन्द्रौवरमस्त्रिकायैः सर्वैः सुगन्धैः कुसुमैर्मनोजैः ।
 अर्थर्चयाम्बर्च्यतमानुनीक्षान् स्वगिमश्च संख्यानमनोरमाभिः ॥ 15
 स्फौतस्फुरद्गम्बमनोरमैश्च ताम्बूपमेघैरूपधूपयामि ।
 भोज्यैश्च खाद्यर्विधैश्च पेत्यसेभ्यो निवेद्यं च निवेदयामि ॥ 16
 रत्नप्रदीपांश्च निवेदयामि सुवर्णपद्मेषु निविष्टपङ्क्तीन् ।
 गम्बोपलिप्तेषु च कुट्ठिमेषु किरामि पुष्पप्रकरान् मनोज्ञान् ॥ 17
 प्रलभ्यसुक्रामणिहारशोभानाभाश्वरान्दिग्मुखमण्डनांस्तान् ।
 विमानमेघां कुतिगौतरम्यान्मैत्रीमयेभ्योऽपि निवेदयामि ॥ 18
 सुवर्णदण्डैः कमनीयहृषैः संसक्रमुक्तानि समुच्छ्रितानि ।
 प्रधारथाम्बेष महासुनीनां रत्नातपत्राण्णतिशोभनानि ॥ 19
 अतः परं प्रतिष्ठन्तां पूजामेघा मनोरमाः । तृयसंगैतिमेघाच्च सर्वसत्त्वप्रहृष्ट्याः ॥ 20
 सर्वसङ्खर्मरत्नेषु चैतेषु प्रतिमासुं च । पुष्परत्नादिवर्षाच्च प्रवर्तन्तां निरन्तरम् ॥ 21
 मञ्जुघोषप्रभृतयः पञ्चयन्ति यथा जिनान् । तथा तथागताद्वायान् सपुत्रान्प्रजयाम्बहम् ॥ 22
 स्वराङ्गसागदैः स्तोत्रैः स्तौमि चाहं गुणोदयीन् । स्तुतिसंगैतिमेघाच्च संभवलव्यव्यग्यायथा ॥ 23
 सर्वत्रैत्राण्युपसंख्यै प्रणामैः प्रणामाम्बहम् । सर्वत्रव्यगतान् बुद्धान् सहभ्रमगणोन्नमान् ॥ 24
 सर्वत्रानि वन्देहं बोधिसत्त्वाश्रयांस्तथा । नमस्कारोम्बुपाध्यायमभिवन्द्यान्यतैलैस्तथा ॥ 25

बुद्धं गच्छामि शूरणं थावदाबोधिमगहतः । धर्मं गच्छामि शूरणं बोधिसत्त्वगणं तथा ॥ 26
 विज्ञापयामि संबुद्धान् सर्वदिक्कु श्वस्यितान् । महाकारणिकांचापि बोधिसत्त्वान् कृताङ्गिः ॥ 27
 अनादिमति संसारे जन्मन्यज्ञेव वा एनः । यन्मया पशुना पापं कृतं कारितमेव वा ॥ 28
 यज्ञानुमोदितं किंचिदात्मघाताय मोहतः । तदवयं देश्यामिं पञ्चात्तापेन तापितः ॥ 29
 रत्नचयेऽपकारो यो मातापिण्डिवा वा मया । गुरुष्वेष्यु वा क्षेपात्मायवाग्बुद्धिभिः कृतः ॥ 30
 अनेकदोषदुष्टेन मया पापेन नायकाः । यत्कृतं दाहणं पापं तत्पूर्वं देश्याम्यहम् ॥ 31
 (कथं च निःसराम्यसामिन्नियोद्दिभोऽस्मि नायकाः । मा भून्मे भृत्युरच्चिरादक्षीणे पापसंचये ॥ 32)
 कथं च निःसराम्यसामायस्त्रिच्छायत सत्वरम् । मा ममाक्षीणापापस्य मरणं शौभ्रमेव्यति ॥ 33
 खाताक्षात्पापौद्दोऽयं मृत्युविश्वामितकः । खस्यास्त्वैरविश्वास्य आकस्मिकमहागृहिः ॥ 34
 प्रियप्रियथनिमित्तेन पापं कृतमनेकधा । सर्वमुत्तुल्यं गन्तव्यमिति न ज्ञातमौदृशम् ॥ 35
 अप्रिया न भविष्यन्ति प्रियो मे न भविष्यति । अहं च न भविष्यामि सर्वं च न भविष्यति ॥ 36
 तत्त्वस्मरणतां याति यद्यद्दत्त्वनुभ्यते । खप्राग्नुभूतवत्वर्वं गतं न पुनरौच्यते ॥ 37
 इहैव तिष्ठतस्त्वावद्वता नैके प्रियप्रियाः । तम्भिर्मितं तु यत्पापं तत्त्वितं धोरमग्रतः ॥ 38
 एवमागन्तुकोऽस्मौति न मया प्रत्येक्त्वितम् । मोहानुनयविद्वैः कृतं पापमनेकधा ॥ 39
 राचिंदिवमविश्वामायुषो वर्धते व्ययः । आयस्य चागमो नास्ति न मरिष्यामि किं न्वहम् ॥ 40
 इह शूर्यागतेनापि बन्धुमधेऽपि तिष्ठता । मध्यवैकेन सोऽच्या मर्मच्छेदादिवेदना ॥ 41
 यमदूतैर्गृहीतस्य कुतो बन्धुः कुतः सुहृत् । पुण्यमेकं तदा चागं मया तत्र न सेवितम् ॥ 42
 अनियज्ञीवितासङ्गादिदं भयमजानता । प्रमत्तेन मया नाथा बज्जपापुषपार्जितम् ॥ 43
 अङ्गच्छेदर्थमयद्य नौयमानो विश्वर्यति । पिपासितो दीनदृष्टिरुद्येवेक्षते जगत् ॥ 44
 किं पुनर्भैरवाकारैर्यमदूतैरधिष्ठितः । महाचासच्चरयतः पुरीषोत्सर्गवेष्टितः ॥ 45
 कातर्दैर्घ्यपतेष्य चाणान्वेषी चतुर्दिशम् । को मे महाभयादस्त्वात्साधुस्त्राणं करिष्यति ॥ 46
 चाणाशून्या दिश्मो दृष्टा पुनः संमोहमागतः । तदाहं किं करिष्यामि तस्मिन्स्थाने महाभये ॥ 47
 अद्यैव शूरणं थामि जगन्नाथान्महावत्सान् । जगदक्षार्थसुदृक्षान्मुख्यस्वर्वचासहरान् जिनान् ॥ 48
 तस्माप्यधिगतं धर्मं संसारमयनाश्वनम् । शूरणं थामि भावेन बोधिसत्त्वगणं तथा ॥ 49
 समन्नभद्रायात्मानं ददामि भयविक्लः । पुनर्भैरमङ्गोषाय ददाम्यात्मानमात्मना ॥ 50
 तं चावलोकितं नाथं छपायाकुलचारिणम् । विरौम्यार्तस्वं भौतः स मां रक्षतु पापिनम् ॥ 51
 आर्यमाकाशागर्भं च त्वितिगर्भं च भावतः । सर्वान्महाक्षपांस्थापि चाणान्वेषी विरौम्यहम् ॥ 52
 यं दृष्टैवं च संचरत्वाः पलायन्ते चतुर्दिशम् । यमदूतावशो दुष्टास्त्वं नमस्यामि वच्चिणम् ॥ 53
 अतौद्य युष्माद्वचनं सांप्रतं भयदर्शनात् । शूरणं थामि वो भौतो भयं नाप्यत द्रुतम् ॥ 54
 इत्वरथ्याधिभौतोऽपि वैद्यवाक्यं न लक्ष्येत् । किमुद्याधिश्वरैर्यस्त्वत्तुर्भिर्व्युत्तरतैः ॥ 55
 एकेनापि यतः सर्वैः जन्मद्वौपगता नराः । न इत्यन्ति येषां भैषज्यं सर्वदिक्कु न लभ्यते ॥ 56
 तत्र सर्वज्ञवैद्यस्य सर्वेष्यापहारिणः । वाक्यसुक्षम्यामौति धिगमामव्यन्तमोहितम् ॥ 57
 अत्यप्रमत्त्विक्षामि प्रपातेष्वितरेष्वपि । किमु योज्मसाहवे प्रपाते दौर्धकालिके ॥ 58
 अद्यैव मरणं नैति न युक्ता मे सुखसिका । अवश्यमेति सा वेला न भविष्याम्यहं यदा ॥ 59

अभयं केन मे इति निःसरिष्यामि वा कथम् । अवश्यं न भविष्यामि कस्मान्मे सुस्थितं मनः ॥ 60
पूर्वानुभूतगणेभ्यः किं मे सारमवस्थितम् । येषु मे उभिनिविष्टेन गृहणां लहितं वचः ॥ 61
जौलोकमिमं व्यक्ता वन्धुनरिचितांस्तथा । एकाकौ व्यापि यास्यामि किं मे सर्वैः प्रियाप्रियैः ॥ 62
इयमेव तु मे चिन्ता युक्ता रात्रिंदिवं सदा । अशुभान्नियतं दुःखं निःसरेयं ततः कथम् ॥ 63
मया बालेन भूषेन यत्किंचित्पापमाच्छितम् । प्रकृत्या यच्च सावद्यं प्रकृत्यावद्यमेव च ॥ 64
तत्सर्वं देश्याण्येष नाथानामयतः श्वितः । क्वाताञ्जलिर्दुःखभीतैः प्रणिपत्य पुनः पुनः ॥ 65
अथात्मत्वात्यत्येव ग्रन्थिरुक्त्वा नायकाः । अभक्तकमिदं नाथा न कर्तव्यं पुनर्मया ॥ 66

बोधिचर्यावतारे पापदेश्या द्वितीयः परिच्छेदः ॥

अपायदुःखविश्रामं सर्वसत्त्वैः कृतं शुभम् । अनुमोदे प्रमोदेन सुखं तिष्ठन्तु दुःखिताः ॥ 1
संसारदुःखनिर्मात्रान्मुमोदे ग्ररौरिणाम् । बोधिसत्त्वबुद्धत्वमुमोदे च तायिनाम् ॥ 2
चित्तोत्पादसमुद्रांश्च सर्वसत्त्वहिताधानानुमोदे च ग्रासिनाम् ॥ 3
एत्यानुमोदना ॥
सर्वास्त्र दिक्षु संबुद्धान्प्रार्थ्यामि क्वाताञ्जलिः । धर्मप्रदौर्पं कुर्वन्तु मोहाद्वाहुःखप्रपातिनाम् ॥ 4
अथेष्यान् ॥

निर्वातुकामांश्च जिनान् याच्यामि क्वाताञ्जलिः । कल्पानानन्नास्तिष्ठन्तु माभूदन्धमिदं जगत् ॥ 5
याचना ॥

एवं सर्वमिदं कृत्वा यन्मया सादितं शुभम् । तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत् ॥ 6
ग्लानानामस्मि भवेयं वैद्य एव च । तदुपस्थायकस्त्रैव यावद्गोगापुनर्भवः ॥ 7
क्षुतिपासाथां हन्यामन्नपानप्रवर्षणैः । दुर्भिक्षान्तरकल्पेषु भवेयं पानभोजनम् ॥ 8
दरिङ्गाणां च सत्त्वानां निधिः स्यामहमक्षयः । नानोपकरणाकाईरूपतिष्ठेयमयतः ॥ 9
आत्मभावांश्च भोगान्स्वै अव्यगतं शुभम् । निरपेक्ष्यत्वाम्भेष भवेयं वर्त्तन्ते च ॥ 10
सर्वव्यागस्त्र निर्वाणं निर्वाणार्थं च मे मनः । त्वक्यं चेन्मया सर्वं वर्त्तन्ते च ॥ 11
यथा सुखोक्तस्यात्मा मयायं सर्वदेहिनाम् । ब्रन्तु निन्दन्तु वा नियमाकिरन्तु च पांसुभिः ॥ 12
क्रीडन्तु मम कायेन इसन्तु विलसन्तु च । दत्तत्सेभ्यो मया कायच्चिन्तया किं ममानया ॥ 13
कारथन्तु च कर्मणि यानि तेषां सुखावहम् । अनर्थः कस्यचिन्माभून्मामालाम्बय कराचन ॥ 14
येषां ब्रुदा प्रसन्ना वा मामालाम्बय मतिर्भवेत् । स एव तेषां हेतुः स्याद्वित्यं सर्वेषु सिद्धये ॥ 15
अभ्याख्यास्यान्ति मां ये च ये चान्येऽप्यकारिणाः । उम्मासकात्तथान्ये वा सर्वे स्फुर्बोधिभागिनः ॥ 16
अनाथानामहं नाथः सार्थवाहस्य यायिनाम् । पारेष्वगां च नौभृतः सेतुः संक्रम एव च ॥ 17
दीपार्थिनामहं दीपः श्रव्या श्रव्यार्थिनामहम् । दासार्थिनामहं दासो भवेयं सर्वदेहिनाम् ॥ 18
चिन्तामणिर्भवेदः सिद्धविद्यामहौषधिः । भवेयं काल्पवृक्षस्त्र कामधेनुस्त्र देहिनाम् ॥ 16
शृष्टिरात्रौनि भूतानि निश्चेष्वाकाश्वासिनाम् । सत्त्वानामप्येयाणां यथा भोगान्वयनेकधा ॥ 20
एवमाकाशगिरुद्य सत्त्वधातोरनेकधा । भवेयमुपजीवोऽहं यावत्सर्वे न विरुद्धीः ॥ 21

यथा गृहीतं सुगतेर्भिर्भित्तं पुरातनैः । ते बोधिसत्त्वशिक्षायामनुभव्या यथा शिताः ॥ 22
 तद्दुपादयाद्येष बोधिचित्तं जगद्भिते । तद्देव च ताः शिक्षाः शिक्षित्वामि यथाक्रमम् ॥ 23
 एवं गृहीत्वा मतिमान्बोधिचित्तं प्रसादतः । एुः पृष्ठस्य एष्यार्थं चित्तमेवं प्रहर्षयेत् ॥ 24
 अद्य मे सपलं जन्म सुलभो मानुषो भवः । अद्य बुद्धकुले जातो बुद्धएत्तोऽस्मि सांप्रतम् ॥ 25
 तथाधुना मया कार्यं खकुलोचित्कारिण्याम् । निर्मलस्य कुलस्यास्य कलाङ्गो न भवेद्यथा ॥ 26
 अन्धः संकारकूटेभ्यो यथा इत्यमवाप्न्यात् । तथा कथंचिदित्येतद्वोधिचित्तं ममोदितम् ॥ 27
 अगच्छुत्युविनाशाय जातमेतद्रसायनम् । जगद्वारिद्युप्रश्नमनं निधानमिदमक्षयम् ॥ 28
 अगद्याधिप्रश्नमनं भैषज्यमिदमसुन्तमम् । भवाव्यभ्यमण्याशान्तजगद्विश्वामपादपः ॥ 29
 दुर्गच्छुत्यरणो सेतुः सामान्यः सर्वयानिनाम् । जगत्क्लेशोऽप्यशश्वमन उदितस्तित्वमाः ॥ 30
 जगद्ज्ञानतिमिश्वोत्पारणमहारविः । सद्वर्मक्षीरमथनान्नवौतं समुत्थितम् ॥ 31

सुखभोगबुभुचित्तस्य वा जनसार्थस्य भवाव्यचारिणः ।

सुखसत्त्वमिदं च्छुपस्थितं सकलाभ्यागतसत्त्वतर्पणम् ॥ 32

जगद्द्य निमन्त्रितं मया सुगतलेन सुखेन चान्तरा ।

पुरतः खलु सर्वतायिनामभिनन्दन्तु सुरासुरादयः ॥ 33

बोधिचर्यावतारे बोधिचित्तपरियहो नाम हतीयः परिच्छेदः ॥

एवं गृहीत्वा सुदृढं बोधिचित्तं जिगात्मजः । शिक्षाशतिक्रमे यत्रं कुर्यान्नित्यमतन्त्रितः ॥ 1
 सहसा यत्प्राप्तं सम्बन्धद्विचारितम् । तत्र कुर्यात् वेत्येवं प्रतिज्ञायापि युक्त्यते ॥ 2
 विचारितं तु यद्यद्बुद्धैर्महाप्राह्म्ये तस्तुतैः । मयापि च यथाशक्ति तत्र किं परिलक्षयते ॥ 3
 यदि चैवं प्रतिज्ञाय साध्ययेयं न कर्मणा । एतां सर्वां विसंवाद्य का गतिर्में भविष्यति ॥ 4
 मनसा चिन्तयित्वापि यो न दद्यात्पुनर्नेत् । स प्रेतो भवतीत्यक्षमस्यमात्रेऽपि वस्तुनि ॥ 5
 किमुतानुत्तरं सौख्यसुचैरुद्युष्मा भावतः । जगत्क्लेशं विसंवाद्य का गतिर्में भविष्यति ॥ 6
 वेत्ति सर्वज्ञ एवैतामचिक्षां कर्मणो गतिम् । द्वद्वोधिचित्तव्यागेऽपि मोक्षयतेव तान् नरान् ॥ 7
 बोधिसत्त्वस्य तेवैवं सर्वापत्तिर्गीयसी । यस्मादपद्यमानोऽसौ सर्वसत्त्वार्थहानिक्षत् ॥ 8
 योऽप्यन्यः क्षणमप्यस्य पुरुषविनां करिष्यति । तस्य दुर्गतिर्पर्यन्तो नास्ति सत्त्वार्थधातिनः ॥ 9
 एकस्यापि हि सत्त्वस्य हितं हत्या हतो भवेत् । अशेषाकाश्पर्यन्तवासिनां किमु देहिनाम् ॥ 10
 एवमापत्तिवलतो बोधिचित्तबलेन च । दोषायमानः संसारे भूमिप्राप्नौ चिरायते ॥ 11
 तस्माद्यथा प्रतिज्ञातं साधनीयं मयादरात् । नाद्य चैक्लियते यद्ब्रह्मलेनास्मि तत्र गतः ॥ 12
 अप्रमेया गता बुद्धाः सर्वसत्त्ववेषकाः । नैषामहं खदोषेण चिकित्सागोचरं गतः ॥ 13
 अद्यापि चैत्यैव स्यां यथैवाहं एुः एुः । दुर्गतिव्याधिमरणच्छेदभेदाद्यवाप्न्यथाम् ॥ 14
 कदा तथागतोत्पादं अज्ञां मानुषवेव च । कुशलाभ्यासयोग्यत्वमेवं लभ्ये इतिदुर्गमम् ॥ 15

आरोग्यदिवसं चेदं सभक्तं गिरपद्रवम् । आयुःक्षणं विसंवादि काथोधाचित्कोपमः ॥ 16
न हौदृशैर्मच्चरितैर्मानुष्यं लभ्यते पुनः । अलभ्यमाने मानुष्ये प्रापमेव कुतः शुभम् ॥ 17
यदा कुशलयोग्योऽपि कुशलं न करोम्यहम् । अपाथदुर्धेः संमूढः किं करिष्याम्यहं तदा ॥ 18
अजुर्वलस्य कुशलं पापं चायुपचिन्ततः । इतः सुगतिशब्दोऽपि कल्पकोटिश्वरपि ॥ 19
अत एवाह भगवान्मानुष्यमितिदुर्लभम् । महार्थवयुगच्छकूर्मग्रीवपर्णोपमम् ॥ 20
एकद्वयाङ्गतात्यापादवौचौ कल्पमास्यते । अनादिकालोपचित्रात्यापात्का सुगतौ कथा ॥ 21
न च तन्मात्रमेवासौ वेदयित्वा विमुच्यते । यस्मात्तदेवयन्नेव पापमन्यस्यस्यते ॥ 22
नातः परा वज्ञनात्मि न च मोहोऽस्यतः परः । यदीदृशं क्षणं प्राप्य नाभ्यसं कुशलं मथा ॥ 23
यदि चैव विमृश्यामि पुनः सौदामि मोहितः । शोचित्यामि चिरं भूयो यमदूतैः प्रचोदितः ॥ 24
चिरं धृश्यति ने कायं नारकान्मिः सदुःसद्दः । पश्चात्तापानलस्त्रिनं चिरं धृश्यतिश्चितम् ॥ 25
कथंचिदपि संप्राप्तो हितभूमिं सुदुर्लभाम् । जानन्नपि च नीयेऽहं तनेव नश्कान्तुमः ॥ 26
अत मे चेतना नात्ति मन्त्रैरिव विमोहितः । न जाने केन सुह्यामि कोऽचान्तर्मम तिष्ठति ॥ 27
हस्तपादादिरहिताल्पादेवादिशब्दवः । न श्रूरा न च ते प्राज्ञाः कथं दासोऽप्तोऽस्मि तैः ॥ 28
मविच्चावस्थिता एव व्रन्ति मामेव सुस्थिताः । तचाप्यहं न कुप्यामि धिगस्थानसहिष्यानाम् ॥ 29
सर्वे देवा मनुष्याच्च यदि स्मर्म शत्रवः । तेऽपि नावैचिकं वक्ष्यं समुदानयितुं क्षमाः ॥ 30
मेदोरपि यदासङ्गात्र भस्मायुपलभ्यते । क्षणाग्निपत्तिं मां तच बलिनः क्षेष्यशब्दवः ॥ 31
न हि सर्वान्यशत्रूणां दीर्घमायुशपौदृशम् । अनाद्यनं महादीर्घं यन्मम क्षेष्यवैरिण्याम् ॥ 32
सर्वे हिताय कल्पने आनुकूल्येन सेविताः । सेव्यमानात्ममी क्षेष्याः सुतरां दुःखकारकाः ॥ 33

इति संततदैर्घ्यवैरिष्मु असनौप्रसरवैकहेतुम् ।
हृदये निवसत्सु निर्भयं मम संसारस्तिः कथं भवेत् ॥ 34
भवत्वारकपालकाः इमे नश्कादिव्यपि वधघातकाः ।
मतिवेष्मनि सोभपञ्चरे यदि तिष्ठन्ति कुतः सुखं मम ॥ 35
तस्मान्न तावदहमत्र भ्रुं क्षिपामि यावन्न शत्रव इमे निहताः समक्षम् ।
खल्ये ऽपि तावदपकारिण्या बद्धरोषा मानोद्वाल्मनिहत्य न यान्ति निश्चाम् ॥ 36
प्रकृतिमशणदःवितान्धकारान् रणगिरसि प्रसभं निहन्तुमुद्याः ।
क्षणिग्निपश्चक्षित्वातदुःखानि न विमुखतामुपयान्त्यसाधयित्वा ॥ 37
किसुत सततसर्वदुःखहेतृशक्तिरप्यपृष्ठनुपृष्ठनुमुद्यतस्य ।
भवति मम विषाददैन्यमत्य असनश्वत्वेतरपि केन हेतुना वै ॥ 38
अकाशग्नैव रिपुक्षतानि गत्वेष्वलंकारवदुद्दिन्ति ।
महार्थसिद्धैः तु समुद्यतस्य दुःखानि कस्मात्मम वाधकानि ॥ 39
खजीविकामात्रनिदद्विचिताः कैवर्त्तं चयहालक्ष्मीवलाद्याः ।
शौलितापादिद्यसनं सहन्ते जगद्वितार्थं न कथं सहेऽहम् ॥ 40

दशदिग्योमपर्यन्तं अगत्क्षेष्यविमोक्ष्यो । प्रतिज्ञाय मदामापि न ज्ञेश्वरो विमोचितः ॥ 41
आत्मप्रमाणामज्ञात्वा त्रवद्वृष्टमसकल्पदा । अनिवर्ती भविष्यत्यामि तस्मात्क्षेष्यवधे सदा ॥ 42

अथ यहौ भविष्यामि बद्धवैरस्य विग्रहौ । अन्यथ तद्विधात्क्लेशात्क्लेशातातुवन्धिनः ॥ 43
 गलन्वन्वाणि मे कामं शिरः पततु नाम मे । न स्वेवावन्ति यामि सर्वथा क्लेशवैरिण्याम् ॥ 44
 निर्वासितस्यापि तु नाम शत्रुर्देशान्तरे स्थानपरिग्रहः स्थात् ।
 यतः इनः संभृतशक्तिरेति न क्लेशशत्रोर्गतिरौदृग्नी तु ॥ 45
 कामौ यायान्वन्मनःस्थो निरस्तः स्थित्वा यस्मिन्मद्भूधार्थं यतेत ।
 नोद्योगो मे केवलं मन्दबुद्धेः लोकाः प्रज्ञादृष्टिसाध्या वराकाः ॥ 46
 न क्लेशा विषयेषु नेन्द्रियगणे नायनतराले स्थिता
 नातो ज्यन्ति कुह स्थिताः पुनरिमे मश्चन्ति द्वावस्त्रं जगत् ।
 मायैवेयमतो विमुच्छ हृदयचासं भजस्वोद्यमं
 प्रज्ञार्थं किमकाङ्ग एव नरकेवाक्यानमाबाधसे ॥ 47
 एवं विनिष्ठिव करोमि यद्वं यथोक्तशिक्षाप्रतिपत्तिहेतोः ।
 वैद्योपदेशाच्चलतः कुतोऽस्ति भैषज्यसाथस्य निरामयत्वम् ॥ 48

बोधिचर्यावतारे बोधिचित्ताप्रमादो नाम चतुर्थः परिच्छेदः ॥

शिक्षां रक्षितुकामेन चित्तं रक्ष्यं प्रयतन्तः । न शिक्षा रक्षितुं श्रव्या चलं चित्तमरक्षता ॥ 1
 अदान्ता मत्तमातङ्गा न कुर्वन्तीह तां व्यथाम् । करोति यामवौर्यादौ मुक्तिष्वच्चमतङ्गजः ॥ 2
 बद्धस्वेच्छित्तमातङ्गः स्मृतिरञ्ज्वा समन्ततः । भयमस्तुंगतं सर्वं द्वावस्त्रं कल्याणमागतम् ॥ 3
 आद्वाः सिंहा गजा कृद्वाः सर्पाः सर्वे च शत्रवः । सर्वे नश्चपालास्य डाकिन्यो राक्षसास्तथा ॥ 4
 सर्वे बद्धा भवन्त्येते चित्तस्यैकस्य बन्धनात् । चित्तस्यैकस्य दमनात्पर्वे दान्ता भवन्ति च ॥ 5
 यस्माद्भूयाणि सर्वाणि दुःखान्यप्रमिताणि च । चित्तादेव भवन्तीति कथितं तत्त्वादिना ॥ 6
 शस्त्राणि केन न रक्षितानि प्रयतन्तः । तपायः कुट्ठिमं केन कुतो जातास्य ताः स्त्रियः ॥ 7
 पापचित्तसमूदूतं तत्तु सर्वं जगौ मुनिः । तस्मान्न कस्त्रिच्छलोक्ये चित्तादन्यो भयानकः ॥ 8
 अदरिङ्गं जगत्कल्या दानपारमिता यदि । जगद्विद्विमद्यापि सा कथं पूर्वतायिनाम् ॥ 9
 पलेन सङ्घ सर्वेस्त्रं त्यागचित्तं अनेऽखिले । दानपारमिता प्रोक्ता तस्मात्सा चित्तमेव तु ॥ 10
 मत्यादयः क्व नौयन्तां मारयेयं यतो न तान् । लक्ष्मे विरतिचित्ते तु शौलपारमिता मता ॥ 11
 कियतो मारयिष्यामि दुर्जनां गगनोपमान् । मारिते ब्रोधचित्ते तु मारिताः सर्वशत्रवः ॥ 12
 भूमिं क्वादितुं सर्वां कुतस्त्रम् भविष्यति । उपानच्चर्ममाच्चेण क्वन्ना भवति भेदिनौ ॥ 13
 वाह्यभावा मया तद्वच्छक्या वारयितुं न हि । सचित्तं वारयिष्यामि किं ममान्यैर्निवारितै ॥ 14
 सहापि वाक्क्लौरौराभ्यां मन्दवृत्तेन तत्पलम् । यत्पटोरेकस्यापि चित्तस्य ब्रज्ञतादिकम् ॥ 15
 यपास्तपासि सर्वाणि दीर्घकालक्षतान्यपि । अन्यपित्तेन मन्देन दृथवेत्याह सर्ववित् ॥ 16
 हुःखं हन्तुं सुखं प्राप्तुं ते भमन्ति सुधाम्बरे । यैरेतद्वर्मसर्वसं चित्तगृह्णं न भावितम् ॥ 17
 तस्मात्वधिष्ठितं चित्तं मया कार्यं सुरक्षितम् । चित्तरक्षात्रं सुक्ष्मा बड़मिः किं मम त्रैः ॥ 18
 पथा चपलमध्यस्यो रक्षति प्रणमादसात् । एवं दुर्जनमध्यस्यो रक्षेचित्तप्रण सदा ॥ 19

ब्रह्मदुःखलवाद्गौतो रक्षामि ब्रणमादशत् । संघातपर्वताधाताद्गौतस्त्रित्वराणं न किं ॥ 20
 अनेन हि विहारेण विहरन्दुर्जनेव्यपि । प्रमदाजनमध्येष्यपि यतिधीरो न खण्डते ॥ 21
 आभा नश्शन्तु मे कामं सत्कारः कायचौवितम् । नश्शत्वन्यच्च कुशलं मा तच्चितं कदाचन ॥ 22
 चित्तं ग्रन्थितुकामानां मयैष क्रियतेऽङ्गलिः । स्मृतिं च संप्रजन्यं च सर्वं यत्नेन ऋद्वत् ॥ 23
 व्याधाकुलो नगो यद्ग्रह च्छमः सर्वकर्मसु । तथाभ्यां व्याकुलं चित्तं न च्छमं सर्वकर्मसु ॥ 24
 असंप्रजन्यचित्तस्य श्रुतचिन्तितभावितम् । सच्चिद्गुम्भजलवद्वा स्मृताववतिष्ठते ॥ 25
 अनेने श्रुतवन्नोऽपि अद्भायतपरा अपि । असंप्रजन्यदोषेणा भवन्त्यापत्तिकाङ्गलाः ॥ 26
 असंप्रजन्यचौरेण स्मृतिमोषानुसारिणा । उपचित्यापि पुण्यानि सुधिता यान्ति दुर्गतिम् ॥ 27
 लोकेष्टस्त्ररसंधोऽप्यमवतारगवेषकः । प्राप्यावतारं सुष्णाति हन्ति सद्गुतीवितम् ॥ 28
 तस्मात्स्मृतिमनोद्दारापनेया कदाचन । गतापि प्रत्यपस्थाप्या संस्मृत्यापायिकीं व्याधाम् ॥ 29
 उपाध्यायानुशासिन्या भौद्याप्यादशकारिणाम् । धन्यानां गुरुसंवासात्सुकरं जायते स्मृतिः ॥ 30
 बुद्धाच्च बोधिसन्त्वाच्च सर्वचावाहतेच्छणाः । सर्वमेवाग्रतस्तेषां तेषामस्मि पुरुःस्थितः ॥ 31
 इति ध्यात्वा तथा तिष्ठेत्प्रापदशभयान्वितः । बुद्धानुस्मृतिरप्येवं भवेत्तस्य मुज्जसुर्जः ॥ 32
 संप्रजन्यं तदायाति न च यात्यागतं एनः । स्मृतिर्यशा मनोद्दारे रक्षार्थमवतिष्ठते ॥ 33
 पूर्वं तावदिदं चित्तं सदोपस्थाप्यमौदृशम् । निरिन्द्रियेणैव मध्या स्थातव्यं काष्ठवत्सदा ॥ 34
 निष्कला नेत्रविक्षेपा न कर्तव्यः कदाचन । निध्यायतीव सततं कायां दृष्टिरुद्धोगता ॥ 35
 दृष्टिविश्वामहेतोस्तु दिशः पश्येत्कदाचन । आभासामाचं दृष्टा च स्वागतार्थं विलोक्येत् ॥ 36
 मार्गादौ भयबोधार्थं सुज्जः पश्येचतुर्दिशम् । दिशो विश्रम्य वौक्षेत परावृत्यैव एष्टतः ॥ 37
 स चेदपसरेद्वापि पुरुः पञ्चान्निरुप्य च । एवं सर्वास्वस्यासु कार्यं बुद्धा समाचरेत् ॥ 38
 कायेनैवमवस्थेयमिद्यान्तिप्य क्रियां एनः । कर्थं कायः स्थित इति ब्रह्मयः एनरन्तरा ॥ 39
 निरुप्य सर्वयत्नेन चित्तमत्तिप्रस्तथा । धर्मचिन्तामहात्ममेयथा बद्धो न मुच्यते ॥ 40
 कुच मे वर्तते इति प्रत्यवेद्य तथा मनः । समाधानधूरं नैव द्व्यामण्टुजेद्यथा ॥ 41
 भयोत्सवादिसंबन्धे यद्यशक्तो यथा सुखम् । दानकाले तु श्रीलस्य यस्मादुक्तासु पेक्षणम् ॥ 42
 यद्भुद्धा कर्तुमास्वं तलोऽन्यं न विचिन्तयेत् । तदेव तावज्ञिष्वाद्यं तद्वतेनान्तरात्मना ॥ 43
 एव चित्तं सुकृतं सर्वमन्यथा नो भयं भवेत् । असंप्रजन्येणोऽपि दृद्धिं चैवं गमिष्यति ॥ 44
 नानाविश्वप्रलोपेषु वर्तमानेव्यनेकधा । कौतूहलेषु सर्वेषु वृन्यादौत्स्फूर्यमागतम् ॥ 45
 मृद्भर्दनदग्धक्षेदरेखाद्यफलमागतम् । स्मृत्वा ताधागतौ शिक्षां तत्त्वणाद्गौत उस्तुजेत् ॥ 46
 यदा चलितुकामः स्यादकुकामोऽपि वा भवेत् । खचित्तं प्रत्यवेच्छादौ कुर्याद्वैर्यण युक्तिमत् ॥ 47
 अबुनीतं प्रतिहतं यदा पश्येत्सकं मनः । न कर्तव्यं न वक्तव्यं स्थातव्यं काष्ठवत्तदा ॥ 48
 उद्भवं सोपहासं वा यदा मानमदान्वितं । सोत्वासातिशयं वक्त्रं वक्त्रं च मनो भवेत् ॥ 49
 यदामोल्लर्घणामासं परपंसनमेव च । साधिक्षेपं संसरम्भं स्थातव्यं काष्ठवत्तदा ॥ 50
 लाभसत्कारकीर्थिर्थं परिवारार्थिर्थं वा एनः । उपस्थानार्थिर्थं मे चित्तं तस्मान्तिष्ठामि काष्ठवत् ॥ 51
 परारथरूपं सार्थार्थिर्थं परिष्वक्तामेव वा । वर्तुमिच्छति मे चित्तं तस्मान्तिष्ठामि काष्ठवत् ॥ 52
 असहिष्वादवलसंभौतं प्रागलम्बं सुखरं तथा । खपक्षाभिनिविष्टं च तस्मान्तिष्ठामि काष्ठवत् ॥ 53

एवं संक्षिष्टमालोक्य निष्फलारभिम् वा मनः । निष्ठङ्गौयाददृढं शूरः प्रतिपद्मेण तत्पदा ॥ 54
 सुनिष्ठितं सुप्रसन्नं धौरं सादरगौरवम् । सखञ्जं सभयं शान्तं पशाराधनतप्यरम् ॥ 55
 परस्परविबद्धाभिर्बलेच्छाभिर्खेदितम् । क्लेशेत्याददिदं होतदेष्मिति दयन्धितम् ॥ 56
 आत्मसत्त्ववशं नियमनवदेषु वस्तुषु । निर्माणमिव निर्माणं धारयाम्येष मानसम् ॥ 57
 चिराकासं क्षणवरं सूख्ला सूख्ला मुड्डमुड्डः । धारयामौदृशं चित्तमपकम्पं सुमेरुवत् ॥ 58
 गृह्णैरानिष्टसंगृह्णैः क्षम्यमाणं इतत्ततः । न करोत्यन्यथा कायः कस्मादन्यप्रतिक्रियाम् ॥ 59
 रक्षसीमं मनः कस्मादत्मीकृत्य समुच्छयम् । त्वत्त्वेत्पृथगेवायं तेनाच्च तव को अयः ॥ 60
 न खीकरोषि हे मूढ काष्ठपुत्तलिकं शुचिम् । अमेधघटितं यन्मं कस्मादक्षसि परिकम् ॥ 61
 इमं चर्मपुटं तावत्सुख्यैव एथक् कुरु । अस्थिपञ्चरतो मांसं प्रज्ञाप्तस्तेण मोचय ॥ 62
 अस्थीन्यपि एथक् वात्वा पश्य मज्जानमन्ततः । किमत्र सारमस्तीति स्वयमेव विचारय ॥ 63
 एवमन्विष्य यत्नेन न दृष्टं सारमत्र ते । अद्युना वद कस्मात्वं कायमद्यापि रक्षसि ॥ 64
 न खादितव्यमशुचिं त्वया पेयं न शोणितम् । नान्वाण्यं चूर्धितव्यानि किं कायेन करिष्यसि ॥ 65
 युक्तं गृह्णश्वगालादेराहारार्थं तु रक्तितम् । कर्मापकरणत्वे तन्मनुष्याणां शरीरकम् ॥ 66
 एवं ते रक्ततस्मापि मृत्युराच्छिद्य निर्दयः । कायं दास्ति गृह्णेभस्तदा त्वं किं करिष्यसि ॥ 67
 न स्यास्तीति भव्याय न वस्त्रादै प्रदीयते । कायो यास्तुति खादित्वा कस्मात्वं कुरुषे व्यथम् ॥ 68
 दत्तास्मै वैतनं तस्मात्वार्थं कुरु मनोधुना । न हि वैतनिकोपात्तं सर्वं तस्मै प्रदीयते ॥ 69
 काये नौबुद्धिमाधाय गत्यागमननिश्चयात् । यथाकामं गमं कायं कुरु सत्त्वार्थसिङ्गये ॥ 70
 गवं पश्यैकतस्वात्मा नियं स्मितमुखो भवेत् । व्यजेदभृकुटिसंकोचं पूर्वाभाषी जगत्सुहृत् ॥ 71
 सशब्दपातं सहसा न पौटादीन्विनिक्षिपेत् । नास्तालयेत्कपाटं च स्यान्निःशब्दरुचिः सदा ॥ 72
 वको विडालस्त्रैरस्त्रं निःशब्दो निभृतस्त्ररन् । प्राप्नोत्यभिमतं कार्यमेवं नियं यतिश्वरेत् ॥ 73
 परचोदनदक्षाणामनधीष्ठोपकारिण्याम् । प्रतीच्छेष्विरक्षा वाक्यं सर्वशिष्यः सदा भवेत् ॥ 74
 सुभाषितेषु सर्वेषु साधुकारमुदीरयेत् । पुण्यकारिण्यमालोक्य लुतिभिः संप्रहर्षयेत् ॥ 75
 परोक्षं च गुणं ब्रूयादनुब्रयाच्च तोषतः । खर्वर्णे भाष्यमाणी च भावयेत्तदुण्डाज्ञातां ॥ 76
 सर्वारम्भा हि तुष्ण्यार्था सौ विनैरपि दुर्लभा । भोक्ष्यतुष्ण्यिसुखं तस्मात्यरथमङ्गतैर्गुणैः ॥ 77
 न चात्र मे अयः कस्त्रितरत्र च महत्सुखम् । अप्रीतिदुःखं देष्मैस्तु महादुःखं प्रश्च च ॥ 78
 विश्वस्त्रिविन्यस्तपदं विस्पृश्यार्थं मनोरमम् । श्रुतिसौख्यं क्षपामूलं मृदुमन्दस्त्रं वदेत् ॥ 79
 क्षत्रुं पश्येत्पदा सत्त्वांश्चक्षुषा सर्पिवन्निव । एतानेव समाश्रित्य बुद्धत्वं मे भविष्यति ॥ 80
 सात्याभिनिशेषोत्थं प्रतिपक्षार्थमेव च । गुणोपकारिण्येत्रे च दुःखिते च महाच्छुभम् ॥ 81
 दक्ष उत्थानसंपदः स्वयंकारी सदा भवेत् । नावकाशः प्रदातव्यः कस्यचित्सर्वकर्मसु ॥ 82
 उत्तरोत्तरतः श्रेष्ठा दानपारमितादयः । नेतरार्थं व्यजेच्छेषामन्यत्राचारसेतुतः ॥ 83
 एवं बुद्धा परार्थेषु भवेत्पत्तमुत्प्रियतः । निषिद्धमप्यनुज्ञातं क्षपालोरर्थदर्शिनः ॥ 84
 विनिपातगतानाथव्रतस्यान्विभन्यं च । सुझौत मध्यमां मात्रां चित्तीवरविहस्यजेत् ॥ 85
 सङ्कर्मसेवकं कायमितरार्थं न पौडेयेत् । एवमेव हि सत्त्वानामाश्रामाशु प्रपरयेत् ॥ 86
 व्यजेन्न औविं तस्मादशुद्धे करुणाप्रये । तुल्याप्रये तु तत्त्वाव्यमित्यं न परिहीयते ॥ 87

धर्मं निर्गैरवे खस्ये न शिरोवेष्टिते वरेत् । सच्छबदखण्डस्ते च नावगुणितमस्तके ॥ 88
 गम्भीरदारमल्पेषु न स्त्रौषु पुरुषं विना । हौनोत्कृष्टेषु धर्मेषु समं गौरवमाचरेत् ॥ 89
 नोदारधर्मपात्रं च हौने धर्मे नियोजयेत् । न चाचारं परिलक्ष्य सुचमन्त्रैः प्रलोभयेत् ॥ 90
 दन्तकाषास्य खिटस्य विसर्जनमपावृतम् । नेष्टं जले स्तुते भोग्ये मूत्रादेशापि गर्हितम् ॥ 91
 मुखपूर्णं न भुज्ञीत सशब्दं प्रस्तानम् । प्रलम्बपादं नासीत न बाहू मर्दयेत्समम् ॥ 92
 नैकक्यान्यस्त्रिया कुर्यादानं ग्रथनमासनम् । लोकाप्रसादकं सर्वं दृष्टा एष्टा च वर्जयेत् ॥ 93
 नाशुल्या काशयेत्तिविद्विद्विग्नेन तु सादरम् । समस्तेनैव हस्तेन मार्गमप्येवमादिशेत् ॥ 94
 न बाहूल्येपकं कंचिच्छब्दयेदल्पसंभवे । अच्छटादि तु कर्तव्यमन्यथा स्थादसंबृतः ॥ 95
 नाथनिर्वाणश्चायावच्छीतेस्थितया दिशा । संप्रजानेष्टुत्यानः प्रागवशं नियोगतः ॥ 96
 आचारो बोधिसत्त्वानामप्रमेय उदाहृतः । चित्तशोधनमाचारं नियतं तावदाचरेत् ॥ 97
 रात्रिनिदं च चिक्षान्यं चिक्षालं च प्रवर्तयेत् । शेषापत्तिसमस्तेन बोधिचित्तजिनाश्रयात् ॥ 98
 या अवस्थाः प्रपद्येत स्वयं परवशोऽपि वा । तास्ववस्थासु याः शिक्षा: शिक्षेत्ता एव यत्रतः ॥ 99
 न हि तदियते किंचिद्यद्व शिक्ष्यं जिनात्मजैः । न तदस्ति न यत्प्रयत्नेवं विहृतः सतः ॥ 100
 पारंपर्यं साक्षादा सत्त्वार्थं नान्यदाचरेत् । सत्त्वानामेव चार्याय सर्वं बोधाय नामयेत् ॥ 101
 सदा कल्याणमित्रं च जीवितार्थेऽपि न यजेत् । बोधिसत्त्वत्रधरं महायानार्थकोविदम् ॥ 102
 श्रीसंभवविमोक्षात्म शिक्षेद्यद्वर्तनम् । गतचान्यच्च बुद्धोक्तं ज्ञेयं सुचान्तवाचनात् ॥ 103
 शिक्षा: सुचेषु दृष्टेन्ते तस्मात्पूर्वाणि वाचयेत् । आकाशगर्भसुचे च मूलापत्रौर्निरूपयेत् ॥ 104
 शिक्षासमुच्चयोऽवशं द्रष्टव्यस्तु एनः एनः । विस्तरेण सदाचारो यस्मात्तत्र प्रदर्शितः ॥ 105
 संक्षेपेणाथ वा तावत्प्रश्नेत्पूर्वस्त्रियम् । आर्यनागार्जुनाबज्ञं द्वितीयं च प्रयत्रतः ॥ 106
 यतो निर्धार्यते यत्र यदेव च नियुज्यते । तस्मोक्तिचरक्षार्थं शिक्षां दृष्टा समाचरेत् ॥ 107
 एतदेव समासेन संप्रजन्यस्य लक्षणम् । यत्कायचित्तावस्थायाः प्रत्यवेक्षा मुज्जर्मुज्जः ॥ 108
 कायेनैव पठिष्यामि वाक्पाठेन तु किं भवेत् । चिकित्सापाठमात्रेण रोगिणः किं भविष्यति ॥ 109

बोधिचर्चावतारे संप्रजन्यश्चक्षाः पञ्चमः परिच्छेदः ॥

सर्वमेतत्सुचिरितं दानं सुगतपूजनम् । क्रतं कर्मसहस्रैर्यत्वतिषः प्रतिहन्ति तत् ॥ 1
 न च द्वेषसमं पापं न च द्वान्तिसमं तपः । तस्मात्क्षान्तिं प्रयत्रेन भावयेद्विविधैर्यैः ॥ 2
 मनःसमं न गृह्णाति न प्रौतिसुखमशुते । न निनां न धृतिं याति द्वेषश्चल्ये हृदि स्थिते ॥ 3
 पूजयत्यर्थमानैर्याचेऽपि चैनं समाचिताः । तेऽप्येनं हनुमिच्छन्ति स्वामिगं देष्टुर्भगम् ॥ 4
 सुहृदोऽप्युदिजन्तेऽस्मादादाति न च सेव्यते । संक्षेपाद्वास्ति तत्त्वंचित्कोधनो येन सुस्थितः ॥ 5
 एवमादौनि दुःखानि करोतेरिसंज्ञया । यः क्रोधं हन्ति निर्बन्धात्स सुखोहं परत्र च ॥ 6
 अनिष्टकरणाज्ञातमिष्टस्य च विद्यातनात् । दैर्मनस्याप्ननं प्राप्य हेषो दृतो निहन्ति माम् ॥ 7
 तस्मादिघातविष्यामि तस्थाप्नमहं रिपोः । अस्मात्म महाधान्यत्वात्यमस्यात्ति वैरिणः ॥ 8
 अविनिष्टागमेनापि न क्षोभ्या मुदिता मया । दैर्मनस्येण गात्रौष्टुं कुशलं त्ववहौयते ॥ 9

यद्यस्तेव प्रतीकारो दौर्मगस्येन तच्च किम् । अथ नात्ति प्रतीकारो दौर्मगस्येन तच्च किम् ॥ 10
 दुःखं न्यक्काशपादव्यमयश्चेत्प्रतीप्तिम् । प्रियाणामात्मनो वापि शत्रोऽसैतद्विपर्ययात् ॥ 11
 कथंचिष्ठिभ्यते सौख्यं दुःखं स्थितमयत्रतः । निःसारो न विना दुःखाच्चतत्स्माद्दृष्टीभव ॥ 12
 दुर्गाप्रचकर्णाटा दाहच्छेदादिवेदनाम् । मुधा सहने मुक्त्यर्थमहं कस्मात् कातरः ॥ 13
 न किंचिदत्ति तदत्तु यदभ्यासस्य दुष्करम् । तस्मान्मुदुव्याधाभ्यासात्प्रोज्यापि महाव्याधा ॥ 14
 उद्दंशदंशमशक्त्युत्प्रियासादिवेदनाम् । महालग्नादिदुःखं च किमनर्थं न पश्यति ॥ 15
 शैतोषाद्विष्टिवात्व्याधिबन्धनताङ्गेः । सौकुमार्यं न कर्तव्यमन्यथा वर्धते यथा ॥ 16
 केचिद्विश्वर्णोणितं दृश्वा विक्रमन्ते विशेषतः । परंश्वर्णोणितमयेके दृश्वा मूर्च्छां व्रजन्ति यत् ॥ 17
 तच्चित्तस्य दृष्टिवेन कातरत्वेन चागतम् । दुःखदुर्योधनस्तस्माद्वेदभिभवेद्याप्तम् ॥ 18
 दुःखेऽपि नैव चित्तस्य प्रसादं क्षोभयेद्दृष्टिः । संयामे ह्वि सह क्लेशर्थुद्भेदं च सुलभा यथा ॥ 19
 उरसाशतिवातान् ये प्रतीक्षन्तो जयन्त्यरीन् । ते ते विजयिनः शूराः शेषाख्यु मृतमारकाः ॥ 20
 गुणोऽप्रस्तु दुःखस्य यस्त्वंवेगान्मदच्युतिः । संसारिषु च कारुण्यं पापाङ्गीतिर्जिने स्पृहा ॥ 21
 पित्तादिषु न मे कोपो महादुःखाकरेष्वपि । सचेतनेषु किं कोपस्तेऽपि प्रत्ययचोरिताः ॥ 22
 अनिष्टमाणमयेतच्छूलमुत्पद्यते यथा । अनिष्टमाणोऽपि बलात्क्रोध उत्पद्यते तथा ॥ 23
 कुप्यामौति न संचिन्त्य कुप्यति स्तेच्छया जनः । उत्पद्य इत्यभिप्रेयं क्रोधं उत्पद्यते न च ॥ 24
 ये केचिदपराधास्तु पापानि विविधानि च । सर्वं तत्प्रव्ययबलात्करन्तं तु न विद्यते ॥ 25
 न च प्रत्ययसामग्या जनयामौति चेतना । न चापि जनितस्यात्ति जनितोऽसौति चेतना ॥ 26
 यत्वधानं किलाभीष्टं यत्तदामेति कल्पितम् । तदेव ह्वि भवामौति न संचिन्त्योपजायते ॥ 27
 अनुत्पद्यं हि तद्वात्ति क इच्छेद्वितुं तदा । विषयावृतत्वाच्च निरोऽमपि नेष्टते ॥ 28
 नियोऽस्त्रिचेतनस्थाना योमवलस्फुटमक्रियः । प्रत्ययान्तरसङ्केऽपि निर्विकाशस्य का क्रिया ॥ 29
 यः पूर्ववत्क्रियाकाले क्रियायास्तेन किं द्वृतम् । तस्य क्रियेति संबन्धे कतरत्तं निबन्धनम् ॥ 30
 एवं परश्वशं सर्वं यद्वशं सोऽपि चावशः । निर्वाणवदचेष्टेषु भावेष्वेवं क्व तुप्यते ॥ 31
 वारणापि न युक्तोवं कः किं वारथतीति चेत् । युक्ता प्रतीयता यस्माद्दुःखस्योपरतिर्मता ॥ 32
 तस्मादमिच्चं मिच्चं वा दृष्टाप्यन्यायवारिण्यम् । ईदृशाः प्रत्यया असेष्वेवं मत्वा सुखी भवेत् ॥ 33
 यदि तु स्तेच्छया सिद्धिः सर्वेषामेव देहिनाम् । न भवेत्कास्त्रिद्वयः दुःखं कश्चिदिच्छति ॥ 34
 प्रमादादात्मनात्मानं बाधने करण्यादिभिः । भक्त्यच्छेदादिभिः कोपाद्वापस्वादिलिप्या ॥ 35
 उद्भवन्धनप्रतैस्त्रिविषयाव्यादिभद्राणैः । निप्रनिति केचिदात्मानमपुण्याचरणेन च ॥ 36
 यदेवं क्लेशवशत्वाद्ब्रह्मन्त्वामनमपि प्रियम् । तदैषां परकारेषु परिहारः कथं भवेत् ॥ 37
 क्लेशोऽमत्तीक्ष्णतेष्वेषु प्रष्टत्तेष्वात्मघातने । न केवलं दया नात्ति क्रोध उत्पद्यते कथम् ॥ 38
 यदि ख्वभावो बालानां परोपद्रवकाश्रिता । तेषु कोपो न युक्तो मे यथामौ दहनात्मके ॥ 39
 अथ दोषोऽयमागन्तुः सत्त्वाः प्रकृतिपेश्वलाः । तथाप्ययुक्तात्मकोपः कदुधूमे यथाम्बरे ॥ 40
 मुखं दण्डादिकं हित्वा प्रेरके यदि कुप्यते । देवेण प्रेरितः सोऽपि देवे देवोऽक्षु मे वरम् ॥ 41
 मयापि पूर्वं सैक्षानामौदृशेष्व यथा द्वता । तस्मान्मे युक्तमेवैतत्स्वोपद्रवकाश्रिणः ॥ 42
 तच्च भवति काशच्च इयं दुःखस्य कारणम् । तेज प्रस्तुं मया कायो गृहीतः कुञ्ज कुप्यते ॥ 43

गद्धोऽयं प्रतिमाकारो गृहीतो घटनासाहः । टृष्णान्तेन मया तत्र अथायां कुञ्ज कुप्यते ॥ 41
 दुःखं नेष्ठामि दुःखस्य हेतुभिष्ठामि बालिशः । खापराधागते दुःखे कस्मादन्यत्र कुप्यते ॥ 45
 अस्तिप्रक्षवनं यद्यथा नारकपत्रिणाः । मत्कर्मजनिता एव तथेदं कुञ्ज कुप्यते ॥ 46
 मत्कर्मचोदिता एव जाता मन्थपकारिणाः । येन यास्यन्ति नश्कान्त्वयैवमौ हता ननु ॥ 47
 एतानान्त्रिय मे पापं क्षीयते क्षमतो बज । मामान्त्रिय तु यान्त्येते नश्कान्त्वयैवेदान् ॥ 48
 अहमेवापकार्येषां मयैते चोपकारिणाः । कस्मादिपर्यं कृत्वा खलचेतः प्रकुप्यसि ॥ 49
 भवेन्ममाश्रयगुणो न यामि नश्कान् यदि । एषामत्र किमाधातं यद्यात्मा इन्द्रियो मया ॥ 50
 अथ प्रथयकारो स्तं तथायैते न इन्द्रियाः । हृषीयते चापि मे चर्य तस्मान्नाश्वस्तपस्विनः ॥ 51
 मनो हन्तुममूर्तत्वान्न शूक्यं केनचिक्षाचित् । शरौशभिनवेशात् चित्तं दुःखेन बाधते ॥ 52
 चक्रारपर्यं वाक्यमयश्चेत्यं गग्नः । कार्यं न बाधते तेन चेतः कस्मात्कुप्यसि ॥ 53
 मन्थप्रसादो यो ऽवेषां सकिं मां भक्षयित्वा । इह जन्मान्तरे वापि येनासौ मेजभौमितः ॥ 54
 लाभान्तराशयकारित्वाद्याद्यासौ मे जन्मभौमितः । नङ्गतौहैव मे लाभः पापं तु स्थास्यति ब्रुवम् ॥ 55
 वरमधैव मे मृद्युर्मिथाजीवितं चिरम् । यस्माचिर्मपि स्थित्वा मृद्युदुःखं तदेव मे ॥ 56
 स्त्रे वर्षशतं सौख्यं भुक्ता यस्त्र विबुध्यते । मुद्भृतमपरो यस्त्र सुखौ भूत्वा विबुध्यते ॥ 57
 न तद्विजर्ते सौख्यं दयोरपि विबुद्धोः । सैवोपमा मृद्युकाले चिरजीव्यत्यजीविनोः ॥ 58
 लभापि च वज्ञङ्गाभां चिरं भुक्ता सुखान्तपि । रित्वाहस्तस्त्र नमस्त्र यास्यामि मुषितो यथा ॥ 59
 पापक्षयं च पुरुषं च लाभाज्जीवन्करोमि चेत् । एष्यन्त्रयस्त्र पापं च लाभार्थं कुञ्जतो ननु ॥ 60
 यदर्थमेव जीवामि तदेव यदि नश्यति । किं तेन जीवितेनापि केवलाशुभकारिणा ॥ 61
 अवर्णवादिनि देवः सत्त्वान्नाश्रयतौतिचेत् । परायश्चारेण्येवं कोपस्ते किं न जायते ॥ 62
 परायन्नाप्रसादत्वादप्रसादिषु ते द्वामा । क्षेत्रोत्पादपरायते द्वामा नावर्णवादिनि ॥ 63
 प्रतिमास्तुपसर्वमनाश्रकाकोशकेषु च । न युज्यते मम देषो बुद्धादीनां न हि व्यथा ॥ 64
 गुरुसालोहितादीनां प्रियाणां चापकारिष्यु । पूर्ववत्यययोत्पादं दृष्टा कोपं निवारयेत् ॥ 65
 चेतनाचेतनकृता देहिनां नियता व्यथा । सा व्यथा चेतने दृष्टा द्व्यक्षेनां व्यथां मनः ॥ 66
 मोहादेके ऽपराधन्ति कुप्यन्तन्योपि मोहिताः । ब्रह्मः कमेषु निर्दीर्घं कं वा ब्रूमोऽपराधिनम् ॥ 67
 कस्मादेवं द्वातं पूर्वं येनैवं बाधसे परैः । सर्वे कर्मपरायनाः कोऽहमत्त्वान्नाश्रयतौ ॥ 68
 एवं बुद्धा तु उपर्येषु तथायतं करोम्यहम् । येन सर्वे भविष्यन्ति मैत्रचित्ताः परस्परम् ॥ 69
 दद्यमाने गृहे यद्यद्विर्गत्वा गृहान्तरम् । टृणादौ यत्र सज्जेत तदाक्षयापनीयते ॥ 70
 एवं चित्तं यदासङ्गादद्यूते हेषवक्षिना । तत्क्षणां तत्परित्वाज्यं एष्यात्मोद्वाहशूल्या ॥ 71
 मारण्योः करं क्षित्वा मुक्तचेत्किमभद्रकम् । मनुष्यदुर्गैर्वर्त्तकान्तुत्तेष्विकामभद्रकम् ॥ 72
 यद्येतम्भावमेवाय दुःखं सोषु न पार्थते । तद्वारकव्ययहेतुः क्रोधः कस्मात् वार्यते ॥ 73
 कोपार्थमेवमाहं नरकेषु सहस्रशः । कारितोऽस्मि न चात्मार्थः परार्थो वा द्वातो मया ॥ 74
 न चेदं तादृशं दुःखं महार्थं च करिष्यति । जगद्वाहरे दुःखे प्रीतौरेवाच युज्यते ॥ 75
 यदि प्रीतिसुखं प्राप्तमन्यैः स्तुत्वा गुणार्थितम् । मनस्त्रमपि तं स्तुत्वा कस्मादेवं न छृष्टसि ॥ 76
 इदं च ते हृषिसुखं गिरवद्यं सुखोदयम् । न वारितं च गुणिभिः परावर्णनमुक्तमम् ॥ 77

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 लगुणे कौर्यमाने च परसौख्यमपौच्छसि । कौर्यमाने परगुणे स्वसौख्यमपि नेच्छसि ॥ 79
 तोधिचित्तं समुत्पाद्य सर्वसत्त्वसुखेच्छया । स्वयं लक्ष्मसुखेच्छय कस्मात्सत्त्वेषु कुप्यसि ॥ 80
 वैलोक्यपूज्यं बुद्धत्वं सत्त्वानां किल वाज्ञासि । सत्त्वारभित्तरं दृष्टा तेषां किं परिदृश्यसे ॥ 81
 उश्शाति यस्तथा पोष्यं तुभ्येव ददाति सः । कुटुम्बजीविनं लक्ष्मा न हृष्यसि प्रकुप्यसि ॥ 82
 स किं नेच्छसि सत्त्वानां यस्तेषां बोधिमिच्छति । बोधिचित्तं कुतस्तस्य यो इन्द्रसंपदि कुप्यति ॥ 83
 प्रदि तेन न तक्ष्यत्वं स्थितं दानपतेऽगृह्णे । सर्वधार्मि न तत्तेऽस्ति दत्तादत्तेन तेन किम् ॥ 84
 किं वायतु पुण्यानि प्रसन्नान् खगुणानथ । लभमानो न मृत्तातु वद केन न कुप्यसि ॥ 85
 न केवलं लभमात्मानं कृतपापं न शोचसि । कृतपुण्यैः सह स्यधर्मपरां कर्तुमिच्छसि ॥ 86
 ज्ञातं चेदपियं शत्रोर्गतं तुष्ट्या किं पुनर्भवेत् । लदाश्चंसनमात्रेणा न चाहेतुर्भविष्यति ॥ 87
 अथ लदिच्छया सिद्धं तदुःखे किं सुखं तव । अथापर्यार्थो भवेदेवमनर्थः कोऽन्धतः परः ॥ 88
 एतद्विविडिष्ठं घोरं ज्ञोश्वाभिश्चिकार्पितम् । यतो न रक्षपालास्त्रां नौत्वा पश्यन्ति कुम्भिषु ॥ 89
 त्तुतिर्यश्वोऽथ सत्त्वारो न पुण्याथ न चायुषे । न बलार्थं न चारोये न च कायसुखाय मे ॥ 90
 एतावांश्च भवेद्वार्थीं धौमतः स्वार्थवेदिनः । मयद्यूतादिसेव्यं स्वान्मानसं सुखमिच्छता ॥ 91
 यश्वोऽर्थं ह्रास्यन्त्यर्थमात्मानं माश्वन्त्यपि । किम्कराण्या भव्याग्या मृते कस्य च तत्सुखम् ॥ 92
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VRITTAMÁLÁKHYA.

INTRODUCTION TO "VRITTAMALÁKHYA:"

BY RÁMACHANDRA KAVIBHÁRATÍ, OF GAUPA IN BENGAL,

With a short note on

The Life of the Venerable Mahá Nethraprásádamúla.

The present work was compiled by Pandit Síri Rámachandra Kavibhárati, author of the "Bhakti Śataka." Although we cannot definitely state the period of its composition, yet it must have been written after the "Bhakti Śataka" and "Vrittaratnákara Pañchiká," as there are many examples from these two books quoted in this work, though there is no reference whatever to the latter in the former. Any person acquainted with the Sanskrit language will see, as the name indicates, that the chief object of the author in compiling this book has been to give instructions on the several metres of Sanskrit Poetry. All the twenty-six metres are beautifully illustrated here.

This contains fifty-two stanzas, the first four of which are composed in the metre of *mátrá*. The first verse signifies adoration to Lord Buddha; the second shows what respect skilful poets deserve; the third and the fourth give a description of the Island of Ceylon and the King Parákramabáhu. †

* This priest was also called "Dípañkara," and was born at "Rammungoda"; he received the name given above from the monastery where he lived.

† I am inclined to think that the King referred to here must be Víra Parákramabáhu, who, according to "Vrittaratnákara Pañchiká," reigned at Jayewardanapúra about the year 1999 A.B., i.e. 46 years after the building of that city. Although it is not mentioned in Maháwañso that a King by the name of Parákramabáhu was reigning at Jayewardanapura in the year above referred to, yet he may have been then reigning there, and his name might have been omitted in the Maháwañso through an oversight.

“रूपविनिर्जितकामः
श्रीमान् सर्वज्ञचरणादृष्टभजनः ।
वीरपराक्रमबाहु-
स्त्रिरस्य भवति महीं धर्मः,, ॥

"May the King Víra Parákramabáhu, like unto one who has surpassed *Anāha* in beauty, who is deep in his devotion to Lord Buddha, reign on this earth for a long time to come." This stanza from the "Vrittaratnákara Pañchiká," by Síri Rámachandra Kavibhárati makes me believe that he sojourned in Ceylon during the reign of that monarch.

If according to the argument of Pandit Hara Prásád Sástri, the Pandit Síri Rámachandra Kavibhárati arrived in Ceylon during the reign of Parákramabáhu III., he could not have met (as stated in many books on Sinhalese Literature) the Venerable Síri Ráhula Saṅgha Rája, of Wijeyabáhu College Tottagamawa. For, the interval between the reign of King Parákramabáhu III., and that of Wijoyabáhu, who is said to have founded the Wijoyabáhu College, is too long to allow us of supposing that Síri Rámachandra Kavibhárati arrived in Ceylon during the reign of the former, as also there is not the least doubt of his having been a contemporary of Síri Ráhula.

The verses 5 to 17 refer to the Minister Wickremasimhadéva, the father of two chief priests who lived in the monasteries at Omagamuva (Omagráma) and Rammuñgoda (Ramyasthala). Verses 18 to 22 give a description of the Princess Abharauawati, the wife of Wickremasimhadóva and the daughter of Srí Jayasimha Pratirája of Dambadoniya (Jambudroni). Verses 23 to 50 contain a biographical sketch of the Venerable Dípañkara, surnamed Mahá Nethraprásádamúla, who was born at Rammuñgoda and lived at a monastery called Galapáta Vihára (Sailantharáyatana).* Verses 51 and 52 describe the Venerable Mañgala Sámgha Rája, an elder brother of the Venerable Dípañkara.

It is needless to say much on the subject of the importance and usefulness of this book, as the reader will not find it difficult to convince himself of the fact after a careful perusal.

“SAILARIMBÁRÁMA,”
DODANDUWA, CEYLON.
3rd March, 1894.

C. A. SEELAKKHANDHA.

* This monastery (a portion of which was called Nethraprásáda) is situated on the Bentota River, in the Southern Province of Ceylon, and is still held in the highest respect.

दृष्टमालाख्या ।

By Rāmacandra Kavibhāratī.

गमस्तम्भै भगवतेऽर्हते सम्ब्रह्मसम्बुद्धाय ॥

पथ्यार्थो ।

श्रीघनकमलजममलं जयतात् बद्धर्म्पूरमधुपूर्खम् ।

हरिहर-हिरण्यगर्भ-प्रभृति-भमरावृतं सततम् ॥१॥

आर्थ्यांगीतिः ।

कवयः सन्ति जगत्यां बहवः कवयस्तु नाम ते तैः किं? मे ।

ये गुणदोषविधिज्ञा विरलासे साधवस्तु सरसाः प्रायः ॥२॥

वैतालीयम् ।

अस्ति हि नवरत्नपूरिता नगरौ लङ्घा नाम विश्रुता ।

विलसच्चतुरभ्यमेखला विखला विबुधाऽलङ्घृतोदरा ॥३॥

दक्षिणान्तिका ।

मुनीन्द्रपादाङ्गपूजनप्रवीणेन गुहणा चमास्तताम् ।

पराकमभुजेन भूभुजा प्रपालिता सुनयेन सनुदे ॥४॥

पथ्या-वक्त्रम् ।

तचाऽन्तपनसैः पूर्णै रामातकमधुदुमैः ।

कदलौ-नालिकेरेचु-लवलौ-कोलि-दाढ़िमैः ॥५॥

लवङ्गनागपुञ्चाग-नागरङ्गाच्छवेतसैः ।

जम्बूबरजन्नौरै वीर्जपूरकपित्यकैः ॥६॥

तमालतालहितासैः श्रीफलामलपाटलैः ।

किंशुकाशोकवकुलैः पितॄमन्दहस्तिप्रियैः ॥७॥

शिरोषपीलुमन्दरै र्षिकुचैः करमहकैः ।
 केतकीकोविदारैश्च पियाला-सरलाश्रनैः ॥८॥
 नानापुष्पलतायोषिदालिङ्गन्-विजृभितैः ।
 भ्रमद्वमरश्वङ्गारैः कूजल्कोकिला-बेवितैः ॥९॥
 नानापञ्चिकुलाकीर्णे नृत्यद्विष्टमण्डकैः ।
 लौलोद्यानसरिदापौपवनेरितपश्वैः ॥१०॥
 फलैः प्रत्ययकुसुमै र्विहितातिथिसम्भियैः ।
 चम्पकाद्यैश्च तरुभिः समन्तात् परिवारिते ॥११॥
 विद्वन्नमसमाकीर्णे रस्यवेश-विभूषिते ।
 भासुरे प्रमदारतै धनधात्यसमचिते ॥१२॥
 प्रभाते गोपुरन्ध्रीणां घटोध्रीनां सहस्रगः ।
 स्तन्यपानेष्वु-वस्त्रानां इम्बारावसमाकुले ॥१३॥
 छाचाणां वर्षग्रालायां नानाशास्त्रेवधीतिनाम् ।
 युक्तैः परस्यरालापै मुखरौहतदिङ्गुखे ॥१४॥
 पूते समुद्गुसद्वै रुमयामाभिधे शुभे ।
 याने परम्परायाते लङ्घातित्वकताङ्गते ॥१५॥
 गुणवान् धनवान् वाग्मी रूपनिर्जितमन्मथः ।
 विद्याविनयसमन्नो महाकुलसमुद्गवः ॥१६॥
 सर्वज्ञचरणाभ्योजभ्रमरः परवीरहा ।
 अभृदिकमसिंहाख्यो विक्रमार्जितसद्यगः ॥१७॥
 स हि सर्वगुणोपेतां पुण्यलक्षणसचिताम् ।
 गुरुश्टुप्रूपाणे रक्षा शौलाचारपरायणाम् ॥१८॥
 पश्चपचविश्वालाचौं सदा मधुरभाषिणीम् ।
 पूर्णद्वुवदनां तच्चौं सुदतौं तनुमध्यमाम् ॥१९॥

श्वामां गजेन्द्रगमनां सखञ्जां चास्त्राचिणीम् ।
 पार्वतीमिव रूपेन सौभाग्येण शशीमिव ॥२०॥
 जमुद्रोणिपुरस्थ स्त्रैभुक्तायसम्पदः ।
 श्रीमतः प्रतिराजस्य यस्त्रिंहस्य मुचिकाम् ॥२१॥
 देवीमाभरणीसंज्ञां सर्वाभरणमृषिताम् ।
 अनताऽङ्गादजननीमुपयेसे यथाविधि ॥२२॥
 स तस्यां जनयामासौत् सुतसुन्तमलक्षणम् ।
 विश्वनरमहाराजं पुष्पत्यामिव सञ्जयः ॥२३॥
 ततस्तमकरोन्नामा विजयं जनकोऽर्थवित् ।
 भवितेऽतितमायुश्चान् लोके मारजयास्यदम् ॥२४॥
 सा ततान् सुदं पित्रो वर्धमानो दिनेदिने ।
 तनयः शरजन्मेव पार्वती चन्द्रमूर्द्धनोः ॥२५॥
 कालेन कियता सुकृष्टैश्चोभवसुकृये ।
 समुद्धशासने शुद्धे विधिना प्रावृजेत् सुधौः ॥२६॥
 स चौवरेण बालार्कपञ्चवस्यद्विना सुनिः ।
 बभौ पलाशशाखौ वृक्षुमैः स्त्रैभ्यसङ्गतः ॥२७॥
 तं शैलान्तरमूलेशो महास्त्रामौ जिनोदितैः ।
 मन्त्रैः संक्षात्य विधिवचक्रे दीपङ्कराक्षयम् ॥२८॥
 अथ तहुणसंतुष्टा अतौन्द्रास्तन्तपोधनम् ।
 प्रायात उपसम्पत्तिं जिनशासनदृद्धये ॥२९॥
 प्रमाणिका ।
 शरीरश्चोभया शरस्त्रश्चौव स प्रियोदृशाम् ।
 सुदामुदारवैभवः नृणां निकेतनं महत् ॥३०॥

भुजङ्गशिशुभृता ।

सुरगुरुषदृशो बुद्धा दिनमणिरिव तेजोभिः ।
हरिरिव बलसम्पत्या चितिभृदिव गुरुलेन ॥३१॥

मे धवितानम् ।

असुना जगती कृत्कृत्या पृथुना तिखकेन कुलस्य ।
आगमज्ञनकस्य विष्टद्धिं विधुनेव पयोनिधिरचैः ॥३२॥

दन्त्रवज्ञा ।

काथेन वाचा मनसा च सत्वान् समीणयन् दुःखमपास्य दानेः ।
धर्मं प्रतिष्ठापयितुं प्रवृत्तो रम्यस्त्वलग्नामपति-र्यतौद्धः ॥३३॥

उपेन्द्रवज्ञा ।

करोति यस्त्वस्य यतीश्वरस्य
स्मृतिं प्रशस्ताभिह गद्यपद्यैः ।
स धर्मकर्मर्थमवाप्य विद्वा
नुपैति निर्वाणरतिं सुखेन ॥३४॥

उपजातिः ।

स्त्रेः ॥

यशोदयानन्दितसच्चरौरो गोविन्दवच्छ्रीबलभद्रयुक्तः ।
स शङ्करः शशुरिव प्रजानां ब्रह्मेव धौरश्चतुराननोऽभृत् ॥३५॥

दन्त्रवंशा ।

रम्यस्त्वलग्नामपतेर्गुणावल्लौ तस्याभिधातुं सुवि कोऽस्ति कोविदः ।
वकुं स एव प्रभवत्यपाञ्चिदेवरमांसि कुम्भैः परिमाति यः पुमान् ॥३६॥

*मञ्चरौकावल्लौ ।

महानेत्रप्रापादः प्रपादौ यतीन्द्रः
कवौनामाधारः सर्वशास्त्रार्थवेदौ ।

* क्वचित् “चञ्चरौकावल्लौ”।

सदा मैत्रीधानाशक्तचिन्तप्रवृत्ति
र्भजत्युच्चैः शान्तिं सुकरागादिदोषः ॥३७॥

वसन्ततिलकम् ।
स्नेषः ॥

मित्रोदयप्रसुदितो विकचाङ्गवक्त्रः
सञ्जौवनश्चपलमौन-हृगत्यगाधः ।
संसेवितः पदगतैरपिराजहंसैः
सन्तापहा सुनिरथं कमलाकरोऽभृत् ॥३८॥

मालिनी ।

न भवति तवत्खोऽचेतनः कल्पशाखौ
पशुरिति न गता सा कामधेनुः समलम् ।
हृशिति सदृशलं नैति चिन्तामणिस्ते
लदुपमितिषु हौत्यं नाथ ! दारिद्रमासौत् ॥३९॥

वाणिनी ।

स्नेषः ॥

धनदसखः स धूर्जटिरिव चमालिङ्गितो
हरिरिव चन्द्रमा इव लसत्-कलानां निधिः ।
दग्धरथभूमिजानिरिव सत्युमित्राच्चितो
रविरिव पङ्कग्रोषणकरो सुनिः शोभते ॥४०॥

पृष्ठौ ।

स्नेषः ॥

चमालुपगतोऽप्यथं सुनिवरः सुधर्माश्रितो
भवत्समदृगौश्वरोऽप्यइतरखोऽपि सुक्रामयः ।
सदा नवगुणाश्रयोऽप्यइतुलसत्यभामाच्चितो
दृहदिवधनायकोऽप्यइतिगोचरचाकरः ॥४१॥

*हरनर्तकम् ।

वुद्धिशीलसमाधिमन्दिरमुज्जिताखिलकिञ्चिवं
शान्तवेगमगेषसलहितार्थमान्तसमुद्भवम् ।
दानपारभितालदुःखितखोकदुष्कृतसन्ततिं
महुणाभरणं मुनीश्वरमौदृशं जनतेर्चयः ॥ ४ ३ ॥

शार्दूलविक्रीडितम् ।

शैलान्नाथतनाधिनाथ ! भवतः सक्षीर्त्तिसुक्राफलै
हारं चाहचिकौरुदृतमगुणानाऽदत्तवान् पद्मभृः ।
आनन्दं प्रसमौच्य तहुणचये तेषाम् नौरभ्रता
मालस्थाद्गलाङ्गने समकिरत् तान्वैव भानि ध्रुवम् ॥ ४ ३ ॥

मन्तेभविक्रीडितम् ।

भवतः कुन्दकरौद्रचन्द्रविश्वदे संसर्पति प्रायशो
यशसि चौरसमुद्रमध्यमिव यत् चैलोक्यमासीन्तः ।
क हि कैलास इतीश्वरः क गिरिशः कास्ते शशीतौश्वरी
शरजन्मा च हिमाचलः क जननौद्युच्छस्तरामनुवीत् ॥ ४ ४ ॥

स्वग्धरा ।

पूते सत्येन तत्त्वियहितकथनात् सम्भवे सर्वलोकैः
क्षेशानां मूलनाशं विदधति सहस्रामुक्तिमागोपदेशात् ।
मिथ्या भौत्या मिते ते परूषपिण्डनता सद्यलापैर्विहीने
मानेत्पामूलनाथ ! स्थितवति वचने किं ? सुधा प्रार्थनेन ॥ ४ ५ ॥

प्रभद्रकम् ।

मोहतमांसि सर्वजगतां हरन् स्वकुशलोपदेशकिरणै
र्दुःखितसलकैरवकुलप्रबोधमनुभावयनुपदम् ।

* क्षचित् “विशुष्प्रिया” ।

दौधा जागरतो रन्ति दौधं सन्तस्य योजनं ।
 दौधो बालानं संसारो सद्गम्य अविजानतं ॥१॥
 चरञ्चे नाधिगच्छेयं संयं सदिसमन्तनो ।
 एकचरियं दल्हं कथिरा नत्यं बाले सहायता ॥२॥
 मुन्त्रामऽत्यि धनमऽत्यि इति बालो विहङ्गति ।

तत्य “दौधा”ति रसिनाभेदा निशाममन्ता व जागरन्तस्य पन दौधा हाति दिग्गण्टिगणा विद्य ऊला खाशति तस्या दौघभावं अन्तानं महाकुम्भीतो पिपुलभावं भवते कला शावसुरिगम्यमना सम्परिवत्तकं सेमानो महाकुम्भीतो पिपुलभावं भुञ्जिला सिरिमने सधमानो कामभोगोपि न जानाति सच्चरन्ति पन पध्मानपदहन्तो योगावचरो च धम्मकथं कथेनो धम्मकथिको च आसनसमोपे निसोदिला धम्मं पुण्यको च सौमरोगादि फुटो च हत्यपादच्छेदादिं पतो च देनाभिभूतो च रन्ति मयापटिपन्नो अद्विको च जानानेति—“याजन”निं योजनस्य चतुर्गावृतमन्तमेव सन्तस्य पन किलन्तस्य दौधं छोति दिग्गणं विद्य खाशति सकलदिवमं हि मयो गन्त्वा किलनो पटिपथं आगच्छन्ते दिखा पुरतो गमो कौवदूरैति पुच्छिला योजननि तुर्तो योके गन्त्वा अपरम्पि पुच्छति तेनापि योजननि तुर्तो युन योके गन्त्वा अपरम्पि पुच्छति संयोगं योजननि वदति संयोगच्छिता योजननेव वदन्ति दौधं विनिदं योजनं द्वे त्रैषि योजनानि विद्य मङ्गे ति—“बालान्”निं इधेलोकपरलोकत्यं पन अजाननानं बालानं मंसरवदस्य परिशनं कातुं असक्षोन्नानं यं सत्ततिसंबोधिपठिक्कमेदं सद्गम्यं अला संमारस्य अनं करोति सं सद्गम्यं अविजानतं संसारो दौधो नाम सो हि अन्तनो धम्मताय एव दौधो नाम तुर्ताम्य चतं “अनमतगोऽयं भिक्षुवे संसारो पुण्या कोटि न पञ्चायतो”ति बालानं पन परिश्यनं कातुं असक्षोन्नानं अतिदौधो वाति ॥१॥

तत्य “चर”नि चतुर्दशियापथचारं आगजेला सनसाचारो वेदितब्बो कल्याणमित्तं परिवेसन्नोऽति अत्यो—“संयं सदिसमन्तनो” ति अन्तनो सौलभमासिपञ्चागुणेऽहि अथिकतरं वा सदिमं वा न लभेय चेव—“एकचरिय”नि एतेषु हि संयं लभमानो सौलादौर्चिव वड्गति, सदिमं लभमानो न परिव्वयति, हौमेन पन सर्वं एकतो वसन्तो एकतो व सम्भोगं परिमोगं करन्तो सौलादौर्चिव परिचाशयति, तेन तुर्त—“एवरूपो पुण्यलो न संवितब्बो न भजितब्बो न पथिष्यपामितब्बो छञ्जलं अनुकम्याय छञ्जलं अनुदयाया”ति—तस्मा संच कारञ्जं पठिच अथं मं निसाय सौलादौर्चिव वड्गस्मिति, तस्मा पुण्यलो किञ्चि अपचासिसनो तं सद्गपिहतुं सद्गाति इत्वंतं कुमलं, नोच सक्षोति एकचरियं दल्हं कथिरा एकोभावमेव थिरं कला सब्दिरियापथसु एको व विहरेय, किं कारणा? नत्यं बालं सहायतु; चुञ्चसौलं मज्जिमसौलं मज्जासौलं दसकथावत्तूनि तेरस्तुतज्जगुणो विपस्तुनागुणं चतारो मया चतारि फलानि निस्तो विज्जावलभिज्ञा अथं सहायतागुणो बालं निसाय नत्योति ॥२॥

नस्त्वयो—पुच्चा मे अत्यि धनं मे अत्यि धनं ते अत्यि इति बालो पुनरपहाय एव धनतणहाय च इच्छति विहङ्गति दुखोयति, पुच्चा मे नस्त्वसिंति विहङ्गति, नस्त्वनोति विहङ्गति, नस्त्वसनोति विच्छिति, प्रतेऽपि एमेव नयोइति इवाकारेऽहि विहङ्गति, पुच्चे पोमेस्तुमोऽति रन्ति च दिवा च शलजल-पथादिसु नानप्यकारतो वाशमन्तोऽपि विच्छिति, धनं उप्यादेस्तुमोति कसिवनिजादोनि करन्तोपि विहङ्गतेव, विहङ्गन्तस्य च अन्ता हि अन्तनो नत्यं तेन विघातेन दुकिवतं अन्तानं सुखितं कातु असक्षोन्नास्य पवत्तियेऽपि अन्ता हि अन्तनो नत्यं, मरणमेव निपद्वस्य सारणिकाहि वेदनाद्विधिगिजालाहि विद्य परिवद्वमानस्य विज्ञमानेतु सन्धिवन्धनेतु च भिज्ञमानेतु अद्विष्वाटेषु

अत्ता हि अत्तमो नत्य कुतो पुत्ता कुतो धनं ॥३॥
 यो बालो मझतौ बाल्यं पण्डितो वापि तेन सो ।
 बालो च पण्डितमानी स वे बालोऽति बुद्धति ॥४॥
 यावजौविष्णि चं बालो पण्डितम्यथिरूपासन्ति ।
 न सो धर्मं विजानाति दब्बी सूपरसं यथा ॥५॥
 मुङ्गत्तपमि चे विष्णु पण्डितं पयिरूपासन्ति ।
 खिष्णं धर्मं विजानाति जिज्ञा सूपरसं यथा ॥६॥
 चरन्ति बाला दुष्टेधा अमित्तेनेव अत्तना ।

432.3.

निश्चौलेला परखोकं उच्छौलेला इधलोकं पस्तनस्ताऽपि दिवसे दिवसे तिक्खुं नहापेला तिक्खन भोजिला ग्रन्थमालादौहि अचक्षरिला यावजीवं पुढीपि सचायभावेन दुखपरिचाणं कातुं असमयताय अत्ताहि अत्तनो नत्य, कुतो पुत्ता कुतो धनं—पुत्ता वा धनं वा तत्त्वं समये किमेव करिस्तुनि ? आनन्दसेहुनो पि कस्तुचि किञ्चि अदला उत्तस्ताय धनं सप्तपेला पुष्टे वा मरणमष्टे निपञ्चस्त इदानि वा इमं दुक्खं पत्तस्त कुतो पुत्ता कुतो धनं ? पुत्ता वा धनं वा किं दुक्खं इरितु ? किं वा सुखं उपादयित्स्तु ? ॥३॥

तत्य “यो बालो”ति यो अत्तना बालो अपणितो समानो बालो अहन्ति तं अत्तनो बाल्यं बाला भावं “मञ्जुति” जानाति—“तेन सो”ति तेन कारणेन सो पुगलो पणितो वा होति पणितसदिसेवा सो हि बालो अहन्ति जानमानो अच्छुं पणितं उपसङ्कमनो पयिरूपासनो तेन पणितभावत्याय ओवदियमानो अनुसासियमानो तं ओवादं गणिहला पणितो वा होति पणिततरो वा—“स वे बालो”ति यो च बालो समानो के अच्छुं मया सदिसो बड़सुतो वा अस्माकथिको वा विवशधरो वा धृतवादो वा अस्त्रोति एवं पणितमानो होति, सो अच्छुं पणितं अनुपसङ्कमनो नेव परियन्ति उग्रापाति, न पठिपन्ति पूरेति, एकनवालभावमेव पापुणाति, सो गणिभेदकचोरा विष, तेन तुमं “सदे बालो ति बुद्धतौ”ति ॥४॥

तस्यत्यो—बालो नामेस यावजौविष्णि पणितं उपसङ्कमनो पयिरूपासनो इमं बुद्धवचनं एतकं बुद्धवचननि एवं परियन्तिधर्मं वा अयं चारो विचारो आचारो गोचरो इदं सावज्ञं इदं अनवज्ञं इदं सेवितम्यं इदं न सेवितम्यं इदं पठिविज्ञवचनं इदं सच्चिकातम्यं ति एवं पठिपत्ति पठिवेधधर्मं वा न जानाति यथा किन्ति “दब्बी सूपरसं यथा” यथा हि दब्बी याव परिक्खया नानप्यकाराय सूपविकृतिया सम्यरित्वमानापि इदं लोपिकं इदं बालोणिकं तितकं खारिकं कटुकं अम्बिलं कसायं ति सूपरसं न जानाति एवमेवं बालो यावजौविष्णि पणितं पयिरूपासनो बुनप्यकारं धर्मं न विजानातीति ॥५॥

तस्यत्यो—सयं विड्यु पणितो पुरिसो मुक्तसमपि चे अच्छुं पणितं पयिरूपासनि सो नस्य सन्ति के उग्रापातो परिपुर्वको खिष्णमेव परियन्तिधर्मं विजानाति ततो कम्मदानं कथापेला पठिपत्तियं घटेन्ना वायमनो यथा नाम अनुपहतजिज्ञप्यसादो पुरिसो रसविजाननत्यं जिज्ञग्ये ठपेला एव लोपिकाद्वि-मेदं रसं विजानाति एवं पणितो खिष्णमेव छोकुतरथम्यान्पि विजानातीति ॥६॥

तत्य “चरन्ते”ति चतूर्हि इतियापथेहि अकुपलमेव करोन्ना विचरन्ति। “बाला”ति इधलोकस्य

करोन्ता पापकं कम्यं यं होति कटुकप्फलं ॥७॥
 न तं कम्यं कतं साधु यं कला अनुतप्ति ।
 यस्तु असुसुखो रोदं विपाकं पटिसेवति ॥८॥
 तद्व कम्यं कतं साधु यं कला नांतुतप्ति ।
 यस्तु पतीतो सुमनो विपाकं पटिसेवति ॥९॥
 मधु वा मध्यती बालो याव पापं न पचति ।
 यदा च पञ्चती पापं अथ बालो दुक्खं निगच्छति ॥१०॥
 मासे मासे कुसग्नेन बालो भुज्जेथ भोजनं ।
 न सो सङ्ख्यतधमानं कलं अग्रघति सोलसिं ॥११॥
 न हि पापं कतं कम्यं सञ्जु खौरं व.मुच्चति ।

परलोकत्वस्तु अजानन्ता इथ बाला नाम । “दुष्टेषाः”ति दुष्टज्ञा “अभिज्ञेनेवा”ति अभिज्ञभूतेन विद्य वेरिना विद्य डला “कटुकप्फलं”नि तिखिषफलं दुक्खफलं ॥१॥

* तत्य “न तं कम्य”नि निरशादिसु निष्पत्तनसमयं दुक्खदृशं कम्यं कला अनुसूरन्तो अनुसूर्ति-तक्षणे अनुतप्ति सेवति तं कतं न साधु न सुन्दरं न फलदृक—“यस्तु असुसुखो”ति यस्तु असुसुखि निनमुखो रोदन्तो विपाकं अनुभोन्तीति ॥८॥

तत्य “यं कला”ति यं देवमनुसूसम्पत्तीनं चेव निष्पत्तनसम्पत्तिश्च निष्पत्तनसमयं सुखुदृशकम्यं कला नानुतप्ति च्यथ खो दिष्टकम्ये येव अनुसूरितानुसूरितक्षणे पौत्रियेन पतीतो सोमनस्स वेगेन च सुमनो डला अथतिं पौत्रियेनसम्पत्तातो डला विपाकं पटिसेवति तं कम्यं कतं साधु फलदृकन्ति ॥९॥

तत्य “सधुवा”ति बालस्तु हि पापं अकुसलकम्यं करोन्तास्तु तं कम्यं मधु विद्य मधुररसं विद्य इडं कन्तं मनापं विद्य उपडृति इति नं सो सधुवा रुच्छति—“यावा”ति यत्कं कालं तं पापं न पचति दिष्टधर्मे वा सम्पराये वा विपाकं न देति ताव न चं मधुति—“यदा चाचा”ति यदा पनस्तु दिष्टधर्मे वा विविधा कम्करणा करोन्तम् नस्तु सम्पराये वा निरयादौसु महा दुक्खं अनुभवन्तास्तु तं पापं पचति अथ सो बालो दुक्खं निगच्छति विन्दति पटिलभतीति ॥१०॥

तस्मात्—सचे बालो अपरिज्ञातधम्मो सौलादिगुणं परिभाविर्वै तित्याशतने पञ्चजितो तपचरणं पूरेस्सामीति मासे मासे पन्ते कुसग्नेन भोजनं मुञ्जन्तो वस्तुसतं सुञ्जेथ भोजनं न सो सङ्ख्यतधम्मानं कलं अग्रघति सोलसिं, सङ्ख्यतधम्मा बुच्छनि आतधम्मा तुलितधम्मा तेसु वेदित्वकेठिशा सोतापन्नो मङ्गतधम्मो उपरिमकेठिशा खोलास्तो इमेसं सङ्ख्यतधम्मानं सो बालो कलं नागति सोलसिनि पुग्गलाधिडानादेसना अथं पनेत्व अत्यो या तस्तु तथा तथचरणं पूरेन्तास्तु वस्तुसतं चेतना या चस्तु सङ्ख्यतधम्मानं कालं वा भन्तं वा कुकुचायिला अभुज्ञन्तस्तु एकभन्तं औदनकुसलचेतना तस्ता चेतनाय सा ताव द्वौघरतं यथचेतना सोलसिं कलं नागति इदं बुन्तं द्वौति यं तस्ता सङ्ख्यतधम्मानं चेतनाय फलं तं सोलसकोडासे कला ततो एकेकं पुन सोलस सोलसकोडासे कला ततो एकस्तु यं फलं तदेव तस्तु बालस्तु तथचरणतो महान्तरन्ति ॥१॥

तत्य “सञ्जुखौर”नि तं खण्ठं येव धेनुया धनेहि निक्षेपनं अभुज्ञाह खौरं—“मञ्चती”ति परिण-मति इदं बुन्तं द्वौति यथा इदं सञ्जु खौरं तं खण्ठं येव न मुचति न परिणमति न पक्तिं जच्छति

उहन्तं बालमन्वेति भस्त्रचक्ष्णो व पावको ॥१५॥
 यावदेव अनत्याय अत्तं बालस्स जायति ।
 हन्ति बालस्स सुक्षंसं सुद्धमस्स विपातयं ॥१६॥
 असतं भावनमिच्छेद्य पुरेकवारच्च भिक्खुसु ।
 आवासेसु च इस्परियं पूजापरकुलेसु च ॥१७॥
 ममेव कतमञ्जनु गिही पञ्चजिता उभो ।
 ममेव अतिवशा अस्तु किञ्चाकिञ्चेसु किञ्चित्ति ॥

यस्मिं पन भाजने दुष्कृत्वा गहितं याव तत्य तक्षादि अविष्टं पक्षिपन्नि याव दधिभाजनादिकं अविलुभाजनं न पापुणाति ताव पक्तिं अविजित्वा पच्छा जहति एवमेवं पापकम्भिय कथिरमानमेव न पवति यदि विपदेय न कैचिपापकम्भं कातुं विस्तेय याव पन कुसलाभिनिष्ठाज्ञा खन्नाधरनि ताव नं ते रक्खन्निते संभेदा अपाये निच्छत्तत्त्वमेतु विपच्छति विपच्छमानश्च उहन्तं बालमन्वेति किं विश्याति भस्त्रचक्ष्णोव पावको यथा हि कारिकाय पक्षिक्ष्णो वौतचिकडिरा अङ्गकोपि कारिकाय पटिचक्ष्णाना न नाव डहति कारिकं पन तापेया चम्मादौने डहनवसेन याव मत्यलुङ्घा डहन्नो गच्छति एवमेवं पापकम्भिय येन कतं होति तं बालं दुतिये वा ततिये वा अनुभावे निरया- दौतु निष्टं उहन्तं अनुगच्छतोति ॥११॥

तत्य “यावदेवा” ति अवार्थपरिच्छेदते निपातो—“अत्तं” ति जानवसभावो शिष्यं जानाति यहि वा इस्परिये यसे सम्पत्तियश्च दितो अनेन जायति पाकटो पञ्जनो होति तस्मेत्तं नाम शिष्यं वा हि इस्परियादिभावो बालस्स अनत्या येव जायति तं निस्ताय सो अन्तनो अनत्यमेव करोति—“इन्नो” ति विचारेति—“सुक्षंसं” ति कुसलकोइासं बालस्स हि शिष्यं वा इस्परियं वा उपज्ञामानं कुसलकोइासं धातेनमेव उपज्ञति—“मुज्ज” ति पञ्जायेतं नामं—“विपातय” ति विद्वंसयमानं तस्म हि तं सुक्षंसं उहन्तं पञ्जासद्वातं सुद्धं विपातेनं विद्वंसिनमेव उहन्तोति ॥१२॥

तत्य “असतं” ति बालो भिक्खु अविज्ञमानं सभावनं इच्छेय अस्तद्वो ममानो सद्वाति मं जनो जानातूति इच्छति निदेशे उत्तमयं बालो अस्तद्वोली दुस्तोली अप्सुतो अविविजो कुमोतो अनुपद्धित-सति असमाहितो दुपञ्जो अखोणामदो व ममानो अहो वत मं जनो अयं सद्वो सोलवा बड्डसुतो पविविजो आरडविरियो उपद्वितपति समाचितो पञ्जवा खोणामदोति जानेयाति इसं असम्भव उभावनं इच्छति—“पुरेकवार” ति परिवारं अहो वत मं सकल विद्वारे भिक्खु परिवारत्वा परह पुच्छना विचरेयन्नि एवं इच्छाचारि ठला पुरेकवारच्च भिक्खुसु इच्छति—“आवायेसु” ति सहितेषु च आवायेसु यानि विहारमज्जे पश्चौतानि सेनासनानि तानि अन्तनो सन्दिद्वसम्भानादौने भिक्खुन् तुम्हे इध्वसाऽति विचारेन्नो सयन्निय वरसेनासं पञ्जिवद्वानो सेनानं आगन्तुकभिक्खुन् नं पञ्जिमानि उल्लापयेनासनानि चेव अमनुस्सपरिगच्छीतानि च तुम्हे इध्व वसथाति विचारेन्नो आवायेसु च इस्परियं इच्छति—“पूजापरकुलेसुचा” ति नेव मातपितुभ्नं न आतकानं परेसं येव कुलेतु अहोवतिमं मश्वमेव द्वृतेयु न अङ्गेसन्ति एवं चतुर्द्वि पञ्चयेद्वि पूजे इच्छति—“ममेव कतमञ्जनु” ति यस बालस्स यं किञ्चिन्द्वारे उपेसथागारादिकरणवसेन कतं नवकम्भं तं सञ्च अन्वाकं द्वेरेव कतमि एवं गिही च पञ्चजिता च उभोपि ममेव निस्ताय कतं परिचिद्विनं मञ्जन्नूति सङ्क्षणो उपज्ञति—“ममेव अतिवशा अस्तु” ति गिही च पञ्चजिता च ममेव पमेव वसे वाननु सकट गोषवाचि फरस जादौनि वा लड्डवानि चोनु अनुभयो यागुमन्मिय तपेलापिवारौति वा एवरूपेतु किञ्चाकिञ्चेत्

इति वालस्स सङ्क्षिप्तो दृच्छा मानो च वडृति ॥१५॥
 अङ्गाहि लाभूपनिषा अङ्गा निष्वाणगामिनौ ।
 एवमेतं अभिज्ञाय भिक्खु बुद्धस्स सावको ।
 सङ्कारं नाभिनन्देय विवेकमनुबूहये ॥१६॥

बालवग्गो पञ्चमो ॥

खुद्धकमहनेतु करणौयेतु किञ्चिं च एककिञ्चिपि भ्रमेव वसे वज्ञनु सं येव आपुच्छिला करोन्नति मङ्गल्पो उपज्ञति—“इति वालस्सा” ति इस्स बालस्स या च दृच्छा अथव एवरूपे सङ्क्षिप्तो उपज्ञति तस्स नेव विपस्सना सगाफलानि वडैनि केवलं पनस्स चन्द्रोदये समुद्दिस्स उदकं विय इस्तु द्वारेतु उपज्ञन तरच्छा चेव नवविधमानो च वडृतौति ॥१५—१५॥

तत्य “अङ्गाहि लाभूपनिषा अङ्गा निष्वाणगामिनौ” ति लाभूपनिषा नामेसा अङ्गा येव अङ्गा निष्वाणगामिनौ पठिपदा लाभुप्यादकेन हि भिक्खुना योकं अकुसलं कम्भिश कातुं वडैति काथवङ्गादौनि कानव्यानि छेनि यस्मिं च काले काथवङ्गादौतु किञ्चिं करोति नदा लाभो उपज्ञति पायाभयापातियश्चिं वडैं अकला उजुकमेव इत्य ओतारेला उकिखपन्नस्स इत्या सकिखतमनो व छोति वडैं कला ओतेरेला उकिखपन्नस्स पन पायासपिण्डं उदरन्नो व निकद्वमति एवं कायवङ्गादौनि करणकाले येव लाभो उपज्ञति अर्थं अधिक्षिका लाभूपनिषा नाम उपधिसम्पदां चौवरधारणं बाङ्गसचं परिवारो अरञ्जुवासीति एवरूपेहि पन काटेपेचि उपद्वास्तुभी धर्मिको नाम छोति निष्वाणगामिनौ पठिपदं पूर्वेनेव पन भिक्खुना काथवङ्गादौनि पचातव्यानि अनन्मेनेव अन्मेन विय अद्वैतेन शूगेन विय अवधिद्वेन विय भवितुं वडैति असठेन असायेन भवितुं वडैति—“एवमेतन्नि” एवं लाभुप्यादनपठिपदं निष्वाणगामिनि पठिपदतु एवं अला सच्चेदं सङ्कुतासङ्कुतधमानं बुद्धानुदेन बुद्धस्स सप्तशन्ते जातदेन ओतादामुसासनि वा सप्तशेन सावको भिक्खु अधिकां चतुपक्षयसङ्कारं नाभिनन्देय न चेव धमिकं पठिक्षोसेय काथविवेकादिकं विवेकं चानुबूहये तत्य काथविवेकेति काथस्स एकोभावो चित्तविवेकेति अद्वसमापत्तियो उपधिविवेकेति निष्वाणं तेतु काथविवेको गणसङ्गणिकं विनोदेनि चित्तविवेको किलेच सङ्गणिकं विनोदेति उपधिविवेको सङ्कारसङ्गणिकं विनोदेति काथविवेको चित्तविवेकस्स पचयो छोति चित्तविवेको उपधिविवेकस्स पचयो छोति दुष्मिष्यचेतं कायविवेको च विवेकद्वकायानं नेकद्वमाभिरतानं चित्तविवेको च परिसुद्धचित्तानं परसबोदानं उपधिविवेको च निरपेक्षीनं पुण्यालानं विसङ्गारगतानन्नि—इति इसं निविधं विवेकं शूद्धेय बडैय उपसम्पदा विहृतेयाति अत्यो ॥१६॥

बालवग्गवस्तुना निष्ठितां ॥

APPENDIX I.

A STORY OF SERPENT-WORSHIP.

By Sri SYAMACHARAN SEN, B. A.

In the ancient city of Champaka Nagar (near modern Bhagulpore) there lived a wealthy merchant named Chandra-dhar, who was popularly known as Cháud Sadágár. His wife Sanaká, was a model of a virtuous woman. Wealth, honor and every thing that make life worth living flowed upon them in abundance. Thus for many a long year they enjoyed the smiles of fortune. But the wheel of fortune, like the course of true love, seldom runs smooth in this ever-changing world. In an evil hour he conceived an antipathy against the relentless Manasá, the serpent goddess, and from that time his misfortunes commenced. The goddess never lost an opportunity to wreak her vengeance on him, and he in return insulted her by all manner of means. In those days there lived the great Dhanvantari, the father of the Indian science of medicine. During his life-time the goddess failed to make her power felt on earth, and all her attempts to do mischief by snake poison were baffled by his skill. As he was the family physician of Chandra-dhar, the goddess had always the worst of it in the contest between herself and the merchant. But it was not long before the great physician also fell a victim to her wrath. From this time Chandra-dhar was left to the tender mercies of the goddess who now found opportunities enough to "feed fat the ancient grudge she bore him." His six sons died one after another of snake-bite. His barges which were heavily laden with merchandise, were all lost in the sea. His friends forsook him. Every day brought a fresh trouble to him. But instead of crushing him, these reverses served only to give fresh impetus to his spirit of defiance against the inexorable goddess. His cup of sorrow was, however, not yet full. Thus discomfitted, the goddess hit upon another plan to crown his sorrows (and as he had been infatuated by repeated misfortunes it did not fail to take effect.) A dancing boy and a dancing girl of the court of Indra having been condemned to undergo the sorrows of mundane existence; the goddess Manasá determined to turn this incident to her advantage. She caused them to be born, one as the son of Chandra-dhar and the other as the daughter of king Shaheraj. The son bore on his person all the auspicious signs of good fortune. He was accordingly named Lakshmindar. The daughter being of exquisite beauty was named Vipulá. Lakshmindar soon grew up to be a handsome young man well versed in all the different branches of learning, and his reputation spread over the length and breadth of the country. His parents wished to see him matched with a girl thoroughly worthy of himself. The fame of Vipulá's beauty and accomplishments had spread far and wide. Chandra-dhar with his family priest Joshi, proceeded to the court of Shaheraj, where they were received with due honor. But Shaheraj was a devoted worshipper of the goddess Manasá. It is not therefore at all surprising that he regarded the idea of an alliance with Chandra-dhar's son with an insuperable repugnance. Chandra-dhar had, in consequence, to return crest fallen. At this juncture the intervention of the goddess Manasá solved the difficulty. In the disguise of an old woman she appeared before Vipulá

and thus addressed her: "Lakshminder is the only young man worthy of you, oh maiden! Therefore lose no time to make your mind known to your parents." Vipulá had also become enamoured of Lakshminder by report. So casting off her modesty, she sent one of her handmaids to communicate her desire to her parents. On hearing of his daughter's desires the king found himself on the horns of a dilemma: his own religious convictions on the one side and his daughter's happiness on the other. His heart turned within himself as he thought of the magnitude of the impudence to which he would render himself liable if he were to go a-begging for the very thing which he had once despised. His mind was also filled with grave misgivings as to the manner in which any such overture from him would be received by one who had experienced such mortification at his hands. But at last his love for his daughter prevailed over all other considerations. He went to Chandra-dhar, excused himself by saying that he had rejected his proposal only to test the strength of his desire. Chandra-dhar, too, reluctant to let such a girl slip from his hands, consented to the proposal. The marriage passed off smoothly. Vipulá took leave of her parents with tears in her eyes and proceeded to her husband's place with a heavy heart. The happy pair returning home in great pomp and ceremony, found life all joy, all sunshine. They had no idea of the thick cloud that was hovering overhead, and which was so suddenly to burst upon them and involve all in one common gloom. Chandra-dhar had already taken every precaution to protect himself from the fury of the serpent goddess Manasá, and had erected a castle of iron which was very carefully secured against serpents however insidious, and constantly guarded it on all sides. But the malignant goddess secretly induced the mason to keep an imperceptible hole in the iron wall no bigger than a thread, for the accomplishment of her fell purpose. When Lakshminder and his fair bride Vipulá, had gone to rest the night after their marriage, and their eyes were soon closed in otherwise happy profound sleep. Manasá steeped the guards in deep slumber. Her messenger of death the serpent Kálánága, that darkest and most poisonous of its species, now entered the bridal chamber and sucked the life-blood out of sleeping Lakshminder. When Vipulá awoke, she found that her husband's life was extinct, and that the serpent was escaping through the hole. She immediately cut off its tail, wept over the death of her husband in most plaintive strains, sufficient to melt stones. The sudden death of Lakshminder threw the whole family into indescribable grief. The unhappy Vipulá, though overpowered with grief, prepared herself for a voyage to the land of the gods to restore her husband to life.

Placing the corpse of her husband upon her lap, seated on a raft, the lonely widow floated down the stream. She thus lifted up her voice in humble prayer to the goddess Manasá: "O, mother goddess, may this raft be borne safely to the region of the gods!" And though her heart was groaning under the weight of insufferable anguish, her countenance brightened up as she thought of the noble work upon which she had embarked, and as she looked forward to the happy day when she would return to her native land, her beloved husband restored to her bosom and herself crowned with a laurcl of undying glory.

After she had gone a little way, she found her passage obstructed by a formidable monster of a crow named Niláubara, who thus addressed her: "O, foolish girl, this corpse will make me a hearty meal, give it up to me. Though, I have the power to get it by force, yet I forbear from doing so, only from the fear of incurring a faithful widow's curse." But Vipulá fortified by the unswerving devotion to her lord, let the raft glide on gently undaunted by the menace, until it reached a place where lived a fallen woman.

She thus addressed Vipulá: "O, foolish woman, why suffer your youthful beauty to wither away in vain, like a flower that is blown in a wilderness. Leave that corpse and take another husband to your liking." Vipulá whose heart had been steeled against all temptations turned a deaf ear to her alluring words. The raft glided on. She then met with a person who had been driven to poverty by gambling. She helped him with a ring in order to save him from starvation. As she passed on, she encountered two very savage boatmen, among whom ensued a fierce struggle for the possession of her fair person. Vipulá finding that she had no means of escape from the clutches of these wicked men, praycd in despair to Heaven that the boat might sink. Down, went the boat to the infinite surprise of everyone. The raft glided on. But she had not gone very far when her uncle-in-law named Bankai, meeting the raft and being charmed with her beauty began to struggle hard to make her the victim of his lust. Though unknown to each other she told him her woeful tale. But nothing could soften his obdurate heart. She had now no alternative but to cry for mercy to God. And lo! immediately there was formed a shoal on which his vessel struck. Being thus again miraculously delivered, she pursued her course until she met with her brother who used all his powers of persuasion, adding tears to entreaty, in order to induce her to abandon her firm purpose. But they, could not bend the inflexible determination of her mind. The raft glided on and she next reached a point where the stream shot off into three branches. The sky overhead was overcast with a thick cloud. Ahead lay the endless blue expanse of water lashed into mountain waves by the roaring winds. The beauteous person of Lakshmindar, now putrefied and loathsome, attracted a host of greedy monsters of the deep by its awful stench, the fine proportions of his body had now become a horrid unsightly mass.

O ! what a sad contrast did it now present. That indescribable youthful charm had now disappeared. Those quick flashing eyes which reflected unbounded joy and energy were now closed for ever. The rose-bud of health which glowed upon his cheeks had now faded away. His lips wheroon played a cheerful smile had now become lack-lustre.

The putrid flesh was falling away from the bones and being devoured by the ravenous animals. One of his joints had been washed off and devoured by a monster fish. In this dreadful situation, what was the poor lonely widow to do; she did not know which way to proceed in search of Devaloka the land of the gods. In utter helplessness and deep distress, she began to weep pitously like a child. The goddess Manásá moved to pity by her lamentations now appeared before her again in the disguise of an old woman, and thus addressed her: "Direct your course along that ash-coloured stream: this will lead you to your destination; the stream has received its colour from the washing of the clothes of the gods in its water." Being cheered by these words, she pursued on her course, till at length she came in sight of the long-wished for land, the region of the gods. On getting ashore, she heard the whistle of a washerwoman who was busily washing the clothes of the gods, and having reverentially approached her, greeted her with these words: "You are unto me like a mother: On the wedding night, my husband died of snake-bite. I have, therefore, come here in the hope of propitiating the gods that they may restore my husband to life; therefore have compassion upon me and help me in my distress." The celestial laundress was moved to pity and told her to bury the bones of her husband near the shore. Then, with the permission of the good woman, Vipulá began to help her in washing the clothes. She first took up the clothes of Siva and Gaurí, and then took up the clothes of Manásá. She first wrote the name of the goddesses on the bark of a tree, and having made humble obeisance to it, set

to work. When she had done the washing, the divine washerwoman became highly pleased with her work and allowed her to accompany her to the presence of the gods. The goddess Manasá, being highly pleased with the remarkably clear appearance of her clothes, was curious to know who had washed them on this occasion. But the heavenly washerwoman simply told her that it was her sister's daughter. The god Siva also, being pleased, wished to see the person who had washed his clothes. Vipulá being introduced to his presence, he was highly pleased with her prepossessing appearance, and called for a dance. The next day also, she appeared charmingly attired in the court of Siva, where all the gods being invited, were awaiting her arrival with anxious suspense. The beauty and grace of her person, the light sylph-like movement of her limbs, the sweet melody of her voice, her captivating manners, the gorgeousness of her dress—all these held the gods spell-bound and loud shouts of applause began to burst from all sides when she danced. Being requested by the gods to state what reward she would have, she prayed for the life of her husband who had fallen a victim to the wrath of Manasá and for whose sake she had performed this dangerous voyage. Being of a soft and compassionate heart the goddess Chandika felt sympathy in her distress. But the malicious goddess Manasá, began to taunt her saying: "Thou vile wretch of a woman, how darest thou tell such an unblushing lie!" But Vipulá unmoved by her taunts, continued:—"It was the serpent Kála Nága that had put an end to the life of her beloved one." Then by the command of Siva, all the serpents that inhabit the three worlds, *viz.*, heaven, earth and hell, were brought together, and Vipulá pointed out Kála Nága; and when she showed his tail which she had cut off, her veracity was established beyond doubt. Being thus given the lie direct in this singular way, what could Manasá do but comply with the united wishes of the gods. Vipulá produced the bones of her husband. But as the knee-joint was wanting, the goddess waxed exceeding wroth, and said that her husband would be deformed. The thought that she was the cause of her husband's deformity was too much for her, and she burst into tears with extreme mental agony. The goddess being moved to pity sat in meditation; and finding that the joint had been devoured by a fish, had it restored. Before restoring him to life, however, she extorted this promise from Vipulá that, before getting ashore, she must see that Chandra-dhar sacrificed one hundred thousand animals in honour of her. Vipulá now renewed her dance. Being questioned as to its cause, she continued her dance. The Goddess Manasá addressing her said, that since she had gained her wished for object, she might now depart in glee to her native land. But Vipulá said that her father-in-law was of a very perverse temper and would not be persuaded to offer sacrifices to her, unless he had his other six sons and his physician Dhanvantari, restored to him. The goddess, though reluctant, was at last induced to grant this prayer. Thus encouraged, Vipulá began to dance again with redoubled energy, and mildly said: "The raft on which I came has become rotten. I therefore beseech you to restore the fourteen barges of my father-in-law with all their cargoes, which had been lost. This prayer too, was at last granted.

Having thus reached the consummation of her joys, she took leave of the gods with a heart overflowing with gratitude, and set out for her native land. Before landing ashore Lakshmindar made a very beautiful fan on which was wrought a hymn to the goddess Manasá with the name of Chandra-dhar and Sanaká, and of its maker Lakshmindar. With this fan in her hand, Vipulá went to visit her father-in-law and mother-in-law in the disguise of a fisher-woman. The fan by its wonderful artistic skill attracted a large crowd who, in their eagerness to possess themselves of it, out-bid each other. But Vipulá declined to part with it for any price. Before she departed she

left the fan in a conspicuous place. When the fan had been brought to Sanaká, she became transported with joy as she read the name of her lost son Lakshmindar. How inexpressible was the joy of Chandra-dhar as he beheld all his sons and his barges ; with what eagerness did he long to embrace his sons who were all but lost. But his joy was turned into wild wrath, as he was told that his sons could not land ashore before he had sacrificed one hundred thousand animals in honour of the goddess Manasá. He began to blaspheme her in no measured terms and persisted in his deep hatred against her. With very great difficulty he was however brought to his senses, and persuaded to do honor to her. Thus he was restored to his former grandeur and wealth by the kindness of Manasá, and thus was the worship of the Serpent Goddess Manasá introduced.

N.B.—With this may be read the following paper on 'The Nága Pañchamí Ceremony, by Mr. D. Neogi, which appeared in the "NATIONAL MAGAZINE" a few months ago.—Ed.

The Manasá, or Nága Pañchamí Ceremony.

This Pájd is performed on the last day of Ashár, which falls in July. The deities are the goddess Manasá, or Padmá, the daughter of Siva and wife of Jaratkáru, and her offspring, the snake-king Ananta, and his four brothers. It is a worship of snakes—a relic perhaps, of the faith of the old aborigines of India, who have also bequeathed to us the legacy of stone and tree worship, and swelled the Hindu pantheon with such deities as Jarásura, the god of Favers, Sitalá, the goddess of small-pox, etc. Padmá and her reptilian brood are worshipped towards the beginning of the rains, as it is in that season that a great part of the country being submerged, all dry places and dwellings of men in villages are infested by this dreadful scourge of man. Manasá is sometimes worshipped in an image described as follows in the *Devi Purána*,—"She is as charming as the moon and adorned with pearls, specially with such as are to be found in the heads of snakes, mounted on a drake, and attended by the eight chief snakes.

THE TALE.

The Divine-human Relationship.

Krisidhan, a rich farmer, had seven sons all of whom were married. On a cold rainy day their seven wives went for a bath to a neighbouring tank, and fell to talking of what each of them would best enjoy on such a day as that. The eldest said she could wish for nothing better than to be at her father's house, have a good meal of fish and flesh, and nothing more to do than sleep and wake to be hungry again. The second was of opinion that the best thing one could wish for on such a foul day, was to be at one's father's house, to have plenty of ready-made sweetmeats and cakes to eat, and to be sitting or reclining listlessly the whole day long. And so on ; all the six wives had each her say excepting the seventh—the youngest. She kept so mournfully silent all throughout the conversation that one of her companions enquired, saying, "Sister, why don't you too say what you would wish for ? We all have had our turn, it is yours now." To this, replying, "Sister," cried she, "you have each a father and a father's house to go to, and have wished yourselves there eating and sleeping as best like you ; but you know, sister, I have no place excepting my present abode to go to, and no other relatives besides those whom I have got here, to try to please my tastes!" "But, sister," said the former, "we are not going to enjoy ourselves for the wish ; our chances are as remote as yours ; all this is mere idle talk to keep our tongues going." "If that be so," rejoined Lahana, for that was the name of the youngest wife, "I will not disappoint you. On such a day as this I should greatly like to have a full meal of kól fish, and not a stroke of work to do the whole day."

When they had bathed and filled each one her pittcher, on their way homeward, Lahana, who was a little in front of the company, espied in a little pool, no bigger than the space covered by a cow's hoof, two kól fishes splashing about merrily. One of her sisters-in-law, coming up cried out gaily, "Here, my sisters, we all wished in vain for we wished it too readily, whereas Lahana, it appears, did not sigh in vain, for are not here a pair of as good kól fishes as one could wish to eat?" "Lahana," said the eldest coming up, "take them with you in your cloth, my girl ; as it is your turn to-day, and the whole month to

cook, you will have an opportunity of cooking and eating them when the family meal is over." And so Lahanā carried the fish home in her cloth.

Now those two fishes were no fish at all, but two of the divine serpents—Ahirāj and Maṇirāj, who, out of a mere whim, had put on the piscine shape, and now wished to try the heart of Lahanā. When the general meal was over, Lahanā remembered her *kōl* fishes and went to fetch them from under the cover of a basket in a corner of the kitchen.

But in the meantime the fish had re-assumed their original shape of terrible snakes, just to see what the girl would do under the circumstances, and, of course, because they had no wish to be spiced, cooked, and eaten. Lahanā, started back in surprise; but was not confused, and being naturally of a tender and pious turn of mind, rightly guessed that there was something more than met her eye in fishes changing into snakes. As the reptiles showed no inclination to harm her, she had confidence enough to take them up in her hand, and place them in an empty cooking vessel, where she regularly fed them with milk and plantains every day. This she did for a month; and when her turn of officiating at the kitchen was ended, one of her six sisters-in-law took her place. Her successor did not know that the snakes were being cared for in a cooking vessel, and when by chance she opened the lid of the vessel, they hissed and darted forward at the scent of one who was not their own. "What daughter of a snake-charmer have we got here," cried the young woman in horror, "that cherishes snakes in a cooking vessel, and will have some of us, poor creatures, bitten and killed one of these days?" Lahanā removed them to the store-house where corn was deposited, and fed them there. And when, after a month or so, her mother-in-law went into the granary to fetch some corn, the snakes, as before, hissed and foamed at the scent of one who was not their own. "What daughter of a snake-charmer have we got here, that cherishes snakes in a granary and will have some of us, poor creatures, bitten and killed one of these days?" gasped she too, falling back terrified. Lahanā removed her charge once again somewhere else and fed and nourished them all the same, until that year of plenty passed away, and she could get milk and plantains no longer. So she took them to a neighbouring field, and saying, "Dear creatures, whom I scarcely know by what name to call, I am a poor woman a dependant on others. I find it now beyond my means to feed you any longer. It behoves you, therefore, to go your way and do me and mine no harm." She placed them on sod and came away.

The snakes were, as I have told you before, divine beings, sons of the goddess Manasā or Padmā. When they had gone home to the nether worlds and like spoilt children taken their seats on the lap of their mother, "Mother," said they "we have had strange adventures this time on Earth," and related the whole story of how they had turned themselves into *kōl* fishes and had been taken home by Lahanā, and how they had re-assumed their proper shapes when on the point of being cooked and eaten, and how they had been fed and nourished by her for a whole year. "Now mother," added they, "it beseems us to do something in return for this daughter of man. She has been very kind and devoted to us and but for failure of means would not have parted with us. We know she has no one in her father's race to give her a welcome home for a change and recreation. We would we could get her here like her own brothers and you would fill the place of a mother to her." My darlings," replied she, "this were hard to do; you are divine and she human. How can there be an alliance, or any close intercourse, between her and you? But I would not interfere with a generous design. You may fetch her here; if she do not have the very best of the new relationship I shall not be to blame for it!"

The two brothers, Ahirāj and Maṇirāj, highly delighted, set out again for the Earth; and when they had come near the house of the farmer, they put on the disguise of two young men, and had themselves in a trice attended by a long train of servants carrying all sorts of presents of spices and wearing apparel, and bearers with a palanquin to carry Lahanā, and maid servants to attend her.

At the gate of the farmer's house they knocked,—"Father-in-law, are you at home? Mother-in-law, are you at home? We are brothers of the wife of your youngest son come to see her." And they threw the gate open, much wondering, however, who these brothers might be and whence, as it was well-known she had none. But the sight of the long train of servants bearing presents quickly wrought a change in their minds, reasoning as they and their good neighbours did, "Why should they not be her brothers? Who but they, that hold her near to their hearts, could give such presents?" And when the new comers further said that they had gone for trade to a distant country before Lahanā was born and had not been home all the years she had grown up and been married, and that they had now come to take her home for a few days, they all said, "It must be so; they were her brothers though they (the farmer and his neighbours) knew nothing about it. Were there not many things of which people knew very little, yet they were perfectly true?" They then welcomed the brothers and the sight of the presents gladdened their hearts. Lahanā had her misgivings, but she did not allow her tongue to utter what passed in her mind. After the mid-day meal had been eaten, Ahirāj and Maṇirāj obtained permission of

the farmer to take her with them for a few days; and in an auspicious moment they started on their journey.

The three—two divine and one human being—wending their way at a rapid rate, now stood on the shore of a wide, wide lake. They were only three, for the long train of servants had melted into thin air a few miles from the farmer's house. Ahiraj and Maniraj now explained matters, saying, "Child of man, you have possibly perceived by this time that we are not of your species; we are divine, and sons of Padma Rani. It was we in the shape of snakes whom you nourished with milk and plantains; and we mean to do you a good turn. Consider us your brothers, for like brothers we shall love and recompense you." With that they metamorphosed themselves into snakes, and bidding Lahana hold fast by their tails, plunged into the water. They had previously taken care to blind-fold her with a piece of cloth so that she might not see the dreadful sights that would soon present themselves to view. They swam to the middle of the lake and then dived headlong down, Lahana holding tightly on. She heard such strange sounds and felt such strange sensations all along; but she did not see anything. When at last they came to a standstill and the bandage on her eyes was removed she was in a strange country where everything was unlike what she was accustomed to. Her brothers told her it was their country. "Sister," added they, "when we take you home you will find mother laying on a couch of gold with her feet upon a foot-pad of silver, and she is being fanned with a fan made of the white cow's hair; salute her by prostrating yourself on the ground before her." She promised to obey.

Lahana had not been in the abode of Padma Rāṇī for a week before it was time for the goddess to come to the Earth to enjoy the *pūjās* that would be offered her. On the eve of her departure she called Lahana to her side, and desired her to keep the house in her absence. "Lahana" she said, every day in the morning as soon as the milkman and the fruiterer have brought in their loads, boil the one and peel the other, and mix them, and pour a quantity in each of these holes wherein live my children; do not forget this, or you will not be certain of your own safety."

It so happened, on the second day of the goddess's absence from home, that when the milkman and the fruiterer brought milk and plantains, and it was high time that Lahana should be bestirring herself, she was sleeping the heavy sleep of a woman gone far with child. The reptilian brood of her adopted mother were hissing and glaring from all the holes in the floor and walls, when she woke with a start, and quickly kindling a fire boiled the milk, and mixed it with plantains crushed, and poured the burning mixture into each of the holes. This, rather than putting out the raging flame of hunger within, was like to put out the fire of life; for some of the snakes had their heads, some their tongues, some their eyes, some their life, and some their tails scalded and burnt. And they hissed and groaned the fiercer. Furious with pain some of them were for killing Lahana instantly, some for waiting only till their mother returned. But Karkat Nāg, youngest of Padma Rāṇī's sons, was the most ill-tempered of them all, and issuing from his hole with a bound, bit Lahana, and when life was extinct let her lie on the floor under the cover of a basket.

Meantime the goddess Padma Rāṇī, seated on her throne in the house of worship on Earth, had her throne shaken unaccountably. It boded ill; and by means of *yoga*, (mental abstraction) she knew how matters stood at her house. So hurriedly going through the business on hand, she repaired quickly to her home in the nether regions.

Scarcely had she set her foot on the threshold of her house than a hundred angry voices were up, crying, groaning, cursing, and complaining of what Lahana had done. She consoled them all with soothing words and healing their scalds by passing her hand over the affected parts. She took Karkat Nāg severely to task for being so vengeful and bathed the lifeless Lahana in nectar, who thereupon rose instantly from the dead. This done, Padma Rani turned to her children, and smiling, "Children," said she, "we have had enough of our human alliance, I trust; it is time the daughter of men be sent back to her earthly home before further evil betake her." They acquiesced, but they would not bedeck the whole of her person with jewels, as is the custom, but only half of it in memory of the injuries she had done them. When every preparation was made against the journey, the goddess called Lahana to her side and, caressing her head, said, "Lahana these children of mine are not, as you have seen, the meekest of creatures, so you should be advised as to how you need bear yourself with regard to them. Let me tell you that when Ahiraj and Maniraj have taken you home they will loiter about invisibly to hear what you say of them; so touch your mother-in-law's feet with that one of yours whereon you have worn the *mal* (bangles) when she comes to take you out of the palanquin, and when she cries in disgust 'Ha, daughter, had you not better reserve the vanity of your heart for the day when they shall find means to set off the whole of your person instead of only half of it with gold?' say in reply, 'Long life to mother Padma Rāṇī, mother-in-law, and to brothers Ahiraj and Maniraj! if I have got ornaments only on half of my body this time I shall have them on the other half too by and by.' And she promised to obey her.

She then set out in company of her brothers, and by the same way and through same wide, wide lake they returned till they came within a few miles of the farm house, when Ahirāj and Mañirāj changed themselves into two young men, as before, had Lahana placed in a palanquin and themselves attended by a long train of servants bearing rich presents. Arrived at the gate of the farmer's house, they knocked, & servants "Father-in-law are you at home? Mother-in-law, are you at home? We are brothers now & wife of your youngest son come to bring her back." And they opened the gate, that mother-in-law came to receive Lahana, and she, in dismounting, touched her feet w^{ch} shape one of hers on which there was the *mal*; whereon the mother-in-law cried in disguised good daughter, had you not better reserve the vanity of your heart," etc. And L. With instructed, replied, "Long life to mother Padma Rāṇī, O mother-in-law, and to their Ahirāj and Mañirāj! if I have got ornaments on only half of my body this time, a pie have them on the other half too by and by." Ahirāj and Mañirāj, who were them about invisibly, were much pleased at this reply, for it showed that though they had used her quite well, inasmuch as they had bedecked only half her person, she bore them spite, nay, wished them long life.

When they returned home they said as much to their mother, and also, "We must g the girl again here for a few days so that we may remove the blemish of her having on one half of her person adorned. It is a good girl, mother, that does not speak ill even those who have done her ill."

The goddess approving, they set out again for the earth. Very rich presents gladden the heart of the farmer and his wife, and they did not object to Lahana's going wi her so-called brothers a second time. The few days that she spent in their abode this time passed without any mishap, and she was bedecked with jewels on that half of her body which had been left bare previously. Padma Rāṇī, who was always her well-wisher, gave her some parting instructions before she was dismissed in company of Ahirāj and Mañirāj, who, as before, were to take her back to her earthly home. As soon as Lahana had dismounted from her palanquin in the loving embrace of her mother-in-law, she, in compliance wi the instructions she had received, scattered a handful of paddy on the courtyard, and picking them up, inquired of a neighbour, "Sister, how fares he who turns good to evil?" A neighbour answered, "He is burnt to ashes, sister, who turns good to evil." And there fell from the air above two small handfuls of ashes at the feet of Lahana. She knew them to be all the remains of Ahirāj and Mañirāj who had been loitering about invisibly, overhear what might be said of them in that house. Padma Rāṇī had taught Lahana soi words of a charm, which she had no sooner pronounced upon the ashes than the serpent sprang back to life and bade her adieu for good.

They had not gone far before they fell to conversing with each other. "Manirāj said his brother, "this child of man, Lahana, must be an exceptionally good girl; we reduced to ashes by the decree of a relentless fate, she gave us life. But we have not yet done much for her; let us be more liberal." And they put their heads together & pitched upon a plan. They made the best of their way to the palace of the king of the country and bit to death the young prince—his only son. Oh! what wailing was then, what a tempest of grief, what confusion, and what running far and near in search of snake-doctors. Ahirāj and Mañirāj had in the meantime disguised themselves as two old Brahmins, and were walking leisurely towards the palace. They inquired, as if quite innocently, of those who were running to and fro from the palace, what was the matter, and who unsettled them; and on being told what it was, they said they were snake-doctors and were confident that they could cure the prince in no time. In a minute they were carried in the presence of the king to whom, said they, "Great king, we will cure your son on one condition; it is that you will adopt the wife of the youngest son of the farmer Krisidha living in your territory, as a daughter of your own house, and that you will treat her every way as such—fetching her to your palace and entertaining her right royally from time to time, and heaping upon her and her relations this world's goods, of which you have a large share and they so little." The king, of course, readily promised to do all this as more; and Ahirāj and Mañirāj took off the venom they had instilled into the body of the prince. He got up as if after a refreshing sleep. There was now great rejoicing, and song and laughter flowed.

Thus did Ahirāj and Mañirāj provide a father's house for the fatherless Lahana, wh was henceforth frequently sent for and welcomed at the palace and treated as a daughter of the house. She enjoyed the sweets of such a high connection for many a long year: all, must be remembered, by favour of Padma Rāṇī; and when she was dead, was driven to Heaven in a chariot of light, also through the intercession of the same affable goddess.

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Proceedings.

The Second Quarterly Meeting of the Buddhist Text Society of India, was held in the hall of the British Indian Association on Tuesday evening, the 15th May. In the absence of Sir Alfred Croft, the President, Dr. MAHENDRALAL SIRCAR, the Vice-President, took the Chair. He opened the proceedings by saying that the first item of business was, for the patron of the Society, Mahárájá Sir Jotíndra Mohan Tagore, to introduce his distinguished guest, Horiu Toki, the Buddhist High priest of Japan, to the Meeting. It must be a great satisfaction to them to know that one of the greatest noblemen of Bengal would introduce to them a no less distinguished visitor to Calcutta than the Buddhist High priest of Tokyo in Japan.

Mahárájá Sir JOTÍNDRA MOHAN TAGORE *Bāhādūr*, K. C. S. I., in introducing the Buddhist High priest, said :—

GENTLEMEN,

You are no doubt aware that we have now among us a distinguished visitor from Japan. I mean the Right Revd. Horiu Toki, the great Buddhist High priest, who has come on a pilgrimage to the shrines of Gayá and certain other holy places. Since the palmiest days of Buddhism in India, I believe, seldom has a foreigner of that persuasion, occupying such high rank and position, visited our shores. Now, it is my proud privilege to introduce this Revd. Gentleman to you, and I am sure we all will cheerfully accord his Holiness that cordial welcome which his distinguished rank demands. It is a fortunate co-incidence, that this evening our well-known and learned friend Carat Chandra Dás, C. I. E., whose scholarly researches in Buddhist literature have justly earned for him a high reputation, will deliver a discourse in connection with Buddhism, which we have every reason to expect will be very interesting. The occasion, therefore, eminently befits the reception we accord to His Holiness and his honored presence no less befits the occasion for which we have met here. Our distinguished friend Carat Chandra may have something further to say regarding the visit of His Holiness, so I will not take up your time any longer.

CARAT CHANDRA DÁS, at the request of the President, then exhibited twenty-one figures of Tárā Devi brought by him from the temple of Chankya Lama Lalitavajra, in Peking. He said that in travelling from India to China the head-dresses of the deities were a little altered, but a good deal of Indian ornaments, as they would observe, still adorned their persons. These twenty-one female deities (manifestations) of Tárā Devi were not known in the sacred books of the Hindus; but they were known in Tibet, as well as in Mongolia and China. Avalokiteśvara Bodhisattva, as shown in the picture, was in his Tantric mood, and in that mood he had symbolically twenty-one wives. The Tárā Devi was symbolical of *Prajñā Pāramitā*, supreme wisdom—wisdom taken to its extreme boundary.

Mr. PURNA CHANDRA MUKOPĀDHYĀYA, the Government Archaeologist, then exhibited an archaic silver Lotus lately discovered by him in a Buddhist cave near Colgong in the Bhagulpore district. He said that it was found in a kunkur quarry at Pathuriaghát, along with several other relics, where an elaborate temple once existed. It was found well preserved in a vessel with nine other relics, and the Pāṇḍás (resident priests) got possession of it. No sooner did he see it than he realised its importance, and tried to secure it for

the Museum; but the *Pāndas* put a commercial value on it, and wanted Rs. 500 for it; he offered Rs. 50 but could not get it. At last he spoke to Mr. Skrine, the district magistrate, who secured it through the aid of the police, the sum of Rs. 50, which he had given, being distributed among the original finders; the *Pāndas* got nothing. The relic was over 1,000 years old. Another relic was that of a six-headed and six-handed Bhairava; but he did not propose to give them any history of that. The speaker then gave the Brāhmaṇical meaning of the lotus, saying that it was a flower held sacred not only by the Brāhmans, but by all the nations of the world, and explained how beautifully the idea of creation was illustrated by it.

Mahārāj KUMAR BENOY KRISHNA DEV then read the Rev. Seelakkhandha's note on the Sanskrit work called *Vṛittamālākhyā*, by Rāmachandra Kāvībhārati, of ancient Gaur, and Pandit Satyavrata Sāmaṇḍrami read a few passages from the *Vṛittamālākhyā* work, descriptive of Laṅkā.

CARAT CHANDRA DĀS brought the business of the Meeting to a close by delivering a short discourse on the close relationship of the Mahāyāna School of Buddhism to Hinduism. He said that the great doctrine of Buddhism was *Nirvāṇa*, a word which he need not explain to them. In the picture or illustration before them they saw a circle, which was said to be the wheel of transmigratory existence, and consisted of six stages. This circle was held, as they saw, firm in the hold of the Lord of Death. There were three things depicted in the centre, which prevented them from attaining to the state of *Nirvāṇa*, the ideal beatitude and immortality of the Buddhists. These three things, were represented by the pig (*Moha* or stupidity), the serpent (anger), and the fowl (lust). Buddha said that if they conquered all these three, they could then get out of the clutches of the Lord of Death. The speaker then proceeded to enlarge on Buddhism, saying that for many years Buddhism was an ascetical doctrine of the Brāhmaṇical religion, Buddha was an ascetic, and he said that whoever wished to join him should become a recluse. It was said by some, but incorrectly, that Buddha never recognized caste, but levelled it. This was not so: he did not disturb the social polity of the people-householders, as he (the speaker) would show by texts in the Society's *Journal*. His monks, it was true, had no caste, but this was because they renounced worldly life and could cook no food for themselves, but travel from door to door, and eat whatever was offered them. Buddha, besides, was not a social reformer, and up to the 13th century after Christ there was no difference between Buddhism and Hinduism in reference to social polity and caste.

A short note on the archaic silver Lotus, by Mr. P. C. Mūkhopādhyāya.

SILVER LOTUS.

The lotus was exhumed in the month of *Māgha* (January-February) of last year, in a *kunkur* quarry at Chandipore, close to a *Devisthāna*, an old temple-site, where the villagers still worship the image of a goddess. Chandipore is close to Pātharghātā, in the Bhagulpore district. Here are extensive ruins and remains of old sculpture, both Buddhistic and Brāhmaṇical; and on the hill that juts out on the Ganges, are several caves and rock-sculptures, dating from the Gupta period (about 200 A. D.), if not earlier. The lotus, along with eight other relics, were found in a *Hāndi* (a kind of flat earthen vessel), by the labourers of a contractor of Kāhālgāon, employed for the purpose of digging *kunkur*. The *Pāndas* of Pātharghātā secured these nine relics, and placed them in the Bateswar cave, a sacred site and bathing place, in order to enhance its sanctity and to add a commercial value to it for attracting pilgrims.

Besides the lotus, the other relics were (1) a twelve-armed and four-faced

Bhairava, standing on two prostrate figures, in bronze; (2) a bronze shrine of an image, which is no longer existing; (3) a metal figure of the Buddha in a seated posture, of rather silvery appearance; (4) a bronze Padmapāṇī; (5) a bronze Māyā Devi with the infant Bodhisattva on her lap; (6) a bronze Tārā Devi seated; (7) a seated Gyaneśa in bronze; and (8) a plaster figure of Buddha.

But the most interesting of them is the archaic Lotus, about 8 inches in height, which is symbolically of deep esoteric import, both Brāhmaical and Buddhistic. It is composed of a pedestal, flower, and a cap to close it at the top. The pedestal is highly ornamented with elaborate mouldings, crowned with a flower, of which the petals spread downward, and are flanked by two figures of probably Bhairavas rising up in a bending attitude. Underneath is a legend written in mystic letters within a rectangle, which is subdivided into fourteen squares in two rows.

Above the pedestal is the lotus proper, consisting of eight petals, each containing the figure of a goddess in relief on its inner side. These eight figures are alternately seated and standing in a bent attitude. The centre is occupied by a goddess, probably in sitting posture, Tārā Devi of the Buddhistic pantheon; she might be also identified with Pārvati, the Brāhmaical goddess. She is eight-armed, and is otherwise worked very exquisitely in silver on bronze ground, both in details and as a whole composition. The head-dress is fashioned like a stupa. The lotus expands and closes, hiding and exposing the inside figures, by a skilful mechanism. When the petals fold together the top which is of the form of a votive stupa, tightens them and gives it the appearance of the bud of a lotus. This relic of priceless value is evidently of the tenth century A. D., if not earlier; and I secured it with the eight others for the Indian Museum.

I have said, that this lotus conveys esoteric meanings from several aspects. Leaving the Buddhist portion to be explained by Čarāt Chandra, I beg to say, that the lotus plays an important part in the symbology, architecture and arts of the ancient world. A prominent place has been assigned to the lotus by the ancient religion of Egypt. In Chaldea, Persia, and Greece, and even in countries of much later ages, the lotus is traced to be a familiar ornament in the productions of man. And so it is no wonder, that in India, where symbology found its greatest development and expression, the lotus should play an important part in religion, arts and architecture. It is a cognizance of some of the pre-historic Buddhas and Tīrthaṅkaras. *Om mani padmē hūm*, "The jewel in the lotus," is a well-known formula of the Tibetans, daily and hourly repeated in their daily prayers.

As a Brāhmaical object of worship, I may explain the lotus from two aspects,—one as the cosmos and the other as the man,—their evolution and involution, *Sṛishṭi* and *Pralaya*. When closed, it represents the Egg of the Brahma or, *Brahmānda* in its undeveloped condition; and when opened, the cosmos comes into being, the eight petals being the eight directions with their presiding deities; and the central figure is the *Prakṛiti*, the causal energy personified as a female goddess. When again closed, it is *Pralaya*, all the internal manifestations disappearing in an undistinguishable mass of the *Mahākāla*, the eternal chaos.

From the standpoint of man's evolution and involution, this lotus shows him as undeveloped when closed; when opened it explains the eight stages of his spiritual progress, as taught in the *Hindu* system of *Yoga*, meditation. Ascending these eight stages, called technically *circles*, salvation or merging of the individual soul to the universal, is attained by man. And the thousand-petalled lotus, where such a goal is reached, is shown by the several petals, one above the other, on the top of which the trident points to the divine

Trinity of the Brahmanical pantheon. As an exoteric object of worship, the central figure is the goddess Durgā, the eight bas-reliefs on the petals, are her companions, and the two lower ones are the guards or door-keepers.

The Third Quarterly Meeting of the Buddhist Text Society of India, was held at the Dalhousie Institute, August 1st, 1894.

The Hon'ble Sir A. Croft, M. A., K. C. I. E., President in the Chair.

The Minutes of the proceedings of the last meeting having been formally confirmed, the Secretary, Carat Chandra Dās, reported that the first number of the *Journal* of the Society, Volume II., had been issued, and that Part 2 of the same volume was in the press; and would shortly be issued.

The Chairman said that he had to announce that the Society had secured the services of Mr. J. Bowles Daly, LL.D.; as its Honorary Secretary. Dr. Daly was a gentleman who had spent many years travelling in Ceylon, and he had little doubt that that gentleman would be of great value to them in all their deliberations, and that all members would regard him as a valuable acquisition to the Society. There were a number of long and interesting papers to be read that evening, and he would not detain them with any further remarks. He had one word to add, and that was, that Carat Chandra Dās had undertaken to continue performing the important duty of editing their *Journal*. He concluded by proposing that Dr. Daly be appointed Honorary Secretary to the Society.

The proposal was put to the vote and carried by acclamation.

Carat Chandra Dās announced the acquisition by the Society of several valuable books and papers. First of all, there was a very valuable set of *Jaina* sacred works, offered for presentation by Rai Dhanpat Singh, Bāhādur.

The next was a copy of a recent book of travels in Sikkim, up to the Tibetan frontier, by Mr. J. Louis, of the Calcutta High Court, entitled *The Gates of Tibet*. The author was a distinguished member of the Society, and a Bench Clerk in the High Court. It was not for him to give the members any full or exact account of the contents of this book, but, so far as he could see, this was the best book of the kind in reference to Tibet, since the publication of Mr. Clement Markham's account of George Bogle's Mission to that country. He was sure that all who read the work would be interested in its contents and with the manner in which the author had dealt with the important matter of the politics, religions, and trade of Tibet, and also other matters usually touched on in a work of travel.

The Chairman said that, on behalf of the Society, he begged to tender its best thanks to the donors for their presentations.

Carat Chandra Dās announced the receipt of several donations to the Society from various sources.

On the motion of the Chairman, a vote of thanks to these donors was unanimously carried.

The following papers were then read:—Notes on the Svāyambhū Purāṇ, and translations from the Ashta-Sahasrikā, by Pandit Haraprasād Cāstri, M.A.

The Chairman, in reference to the first paper, said that it showed a considerable amount of original research. This was just the kind of thing which was valued by the Society and its *Journal*, and he welcomed it with pleasure.

Dr. Daly, having just then joined the Meeting, the Chairman, in advertising to the fact, said that in introducing that gentleman to the members of the Society to which he had just been appointed Honorary Secretary, he had, personally, only to add an expression of his satisfaction at having secured Dr. Daly's valuable services in connection with the Society, and he was sure that the Society would derive great benefit from those services. He would now ask Dr. Daly to address them.

Dr. Daly said that he was obliged to the Chairman for this kind introduction, and hoped that his future services to the Society might be the best testimony of his appreciation of the honours done him. In order to popularise the valuable information collected, there was great need of more system, method, and organisation. Mr. Carat Chandra Dās should have more time to devote to editing his research matter. It was the business of the Society to afford him as much leisure for this work as possible. Dr. Daly added that, during his labours as Commissioner of Buddhists Temporalities in Ceylon, he found many of the monks in possession of a curious knowledge of plants, which was worth investigating, while they possessed also a decided acquaintance with metals, and the power of converting the inferior into the superior article, which sometimes led to abuses, such as forgery and counterfeit coinage. There are a large number of plants in Ceylon with medicinal properties entirely unrecognised. *Panlit Hari Mohan Vidyābhūshuṇ* read a short analysis of the work *Mādhyamikā Vritti* by the Buddhist Sage Chandra Kirtti and *Pandit Gaurināth Kaviratna* read an account of the worship of the deity Haya Gribha by the Hindus as well as by the Buddhists in Assam.

Dr. Daly read a posthumous paper of the late Hon'ble D'Al'wis, of the Ceylon Legislative Council, communicated by Rev. C. A. Seelakkhandha, giving a free translation of an incident which took place about 2,500 years ago, between King Bimbisāra of Magadha and the King of ancient Taxila in the Punjab, of a very interesting character.

Carat Chandra Dās then exhibited the Tibetan documents obtained from the Bhot-Bagan Temple near Howrah. The first of these documents, was an official letter from the Grand Lama of Tashilunpo, granting one Purnagir Gosain the privilege of residence in the Grand Monastery, with his servants, at State cost, in recognition of the great services rendered to Tibet and India, and to humanity in general, by his being the direct means of averting a bloody war between the two countries. It might be remembered that about the year 1770; A. D., the Rājā of Cuch Behar was carried away by the Bhutanese to the mountain fastnesses, and the first Governor-General of India, Warren Hastings, espousing the cause of the captive Rājā, sent two thousand troops to invade Bhutan. Deb Rājā Shidār, the ruler of Bhutan, besought the help of the Grand Lama, who, being averse to war, sent his confidential agent, Purnagir, with a letter to the Governor-General of India, begging him, in dignified language, to withdraw his troops from Bhutan and restore peace. Purnagir was successful in his mission, and on his way back he accompanied Mr. George Bogle, the British Envoy to Tibet.

The second document was a passport granted to the same Gosain by the Grand Lama, for travelling in Tibet, at State expense, commanding all *Jongpons* (district officers), chiefs, and residents of Tibet to help the Gosain on his travels within their territories.

The third document was a passport granted by the Government of Lhasa to Purnagir's successor, in the temple of Bhot-Bagan (who accompanied the second British Envoy through Tibet, Captain Samuel Turner), to travel at the State expense from Lhasa to Calcutta, and back.

The documents, the speaker explained, were written on a very fine paper, made of the bark of the *daphne* plant, which grew abundantly on the Himalayas. The documents bore intact the seals of the Grand Lama and the Government of Lhasa.

After inspection by the members of these interesting exhibits shown by Carat Chandra Dās, Mr. Louis remarked that a translation of the letter of the Tashi Lama to Warren Hastings would be found in a footnote at p. 20. of his book, and he continued:

"Mr. Chairman and Gentlemen,—I owe a word of thanks to our learned retiring Secretary for the appreciative words spoken by him of my little

book on the frontier of Tibet; coming, as they do from a man of his profound knowledge of Tibet, they are indeed gratifying. I have endeavoured to write in a popular form so as to popularise, if possible, the all absorbing but sometimes abstruse and dry subject of Buddhism, and in the hope that if it should find its way into the libraries of our Indian colleges, it would tend to create a stimulus in the youths of India, a real desire and genuine enthusiasm in the study of Sanskrit and Pali literature of the ancient text, and of the more primitive forms, of the religions of the land, which should be an object of study, not only to men who come from the West, but to every man of education in this country, and I desire to impart some of that attraction I have felt, in common with all those who have attempted to explore the mysterious land of the Lamas, from the East or from the West, from China or from India. We read in the narratives of Mr. Rockhill, one of the most distinguished travellers, who visited Tibet in later years, that after his first journey he made a firm resolve not to go there again, because of the hardships he had to endure; but fourteen months had not elapsed before he was *en route* again for a still more lengthened exploration. He is now all eagerness to go there again, and so it is with all of us.

"In the copy presented to the Society there are several illustrations not contained in the published edition, and among them one of special interest to this Society. It depicts the culminating event of a Mission sent by the Government of Bengal in 1884, to communicate with the Tibetan authorities at the frontier. The interview then held between the Hon'ble Mr. Colman Macaulay and the *Jongpon* of Kambajong, is from a photograph by our honoured Secretary, Carat Chandra Dās, who, on the night previous to that interview, had an opportunity of saving, and did save, the lives of all the members of that Mission, as they would, but for the timely assistance sent to them by him, have been frozen to death in the course of the night, and the object of the Mission would have been frustrated.

"One word more to congratulate ourselves on having secured the valuable services, as Honorary Secretary of this Society, of Dr. Bowles Daly.* We know not only that he is the editor of one of our leading Calcutta papers, but the renown of his great learning is, I may say, world-wide, and I have no doubt that under his auspices the popularity of our Society will increase; that our *Journal*, with the continued collaboration of Carat Chandra Dās, will become still more interesting, and that our rolls will be filled, as they should be, with the names of all the men of eminence and learning in the land."

Carat Chandra Dās then exhibited drawings of an ancient *Saṅghārāma* (Buddhist hermitage) and monastic temples and houses in Tibet and China. A few brief remarks were then made by the Secretary, Dr. Daly and the Rev. K. S. Macdonald, M. A., D. D., and after a vote of thanks to the Chair, the Meeting separated.

* J. Bowles, LL.D., the Corresponding Secretary, is the author of several books on history and economic subjects. He has directed the education of the Buddhists in Ceylon for four years, having established a Superior School in Kandy, and opened about one hundred other schools scattered through the Island, raising the funds entirely from the people. He has also founded the Mahendra College in Galle, obtained its registration from the Government, raised it to the first condition of merit in the Island and affiliated it to the Calcutta University. Dr. Bowles Daly on leaving Ceylon handed over the Mahendra College to the custody of representatives of the three sects of the Buddhist Priesthood as his gift towards Buddhism. During his residence in Ceylon he made no charge for his services and defrayed his own personal expenses. H. E. Sir A. Havelock, Governor of Ceylon, appointed him Commissioner of Buddhist Temporalities. Dr. Daly visited over 1,400 monasteries and wrote a scathing review on the disgraceful manner in which the funds of the Church have been abused. Having sent his final report and recommendations to the Government, he took his departure for India and was immediately appointed chief of one of the leading Anglo-Indian Journals. *Editor.*

JOURNAL
OF THE
BUDDHIST TEXT SOCIETY OF INDIA.
THE AMITAYUSA SŪTRA.
TRANSLATED FROM THE COREAN,
BY
E. B. LANDIS, M.D.

INTRODUCTION.

The translation is from a book in my possession which was published in Corea in the fourth moon, 1753. It was published at the expense of one Kim, an ex-Prime Minister, in order to lay up a store of merit as well as to obtain a son. This illustrates what was formerly very common in Corea, and which still exists although less frequent on account of the decaying faith. I refer to the practice of publishing books or tracts in order to lay up a store of merit. To the copy in my possession there are several prefaces. The first is by a man who signs himself as O Syang Hyen and who was commanded to write the preface by one Ham Ouel. This preface is merely a few sentences lauding the benefactor Kim and the Sūtra.

The second Preface is really a preface to the Commentary of the Sūtra. It contains some very nicely worded thoughts and philosophical theories and was written by a monk, Chyouk Chyen by name. I will quote here a short description of the mind as it occurs in the Preface. "There is no place where the mind does not exist and the brightness of it pervades the three regions. There is no time when it does not reflect its light. It has neither form nor sound, nor can it be perceived by the eyes nor ears. It is neither a law nor yet a word, nor can the mouth discuss it or the heart grasp it. Although it occupies but an atom of space, it is as if it were very large. Although it envelopes a myriad likenesses it is very small. Its nature and virtues are as the sands of the river and cannot be fathomed any more than man can fathom the Heavens. Its use is wonderful and immensurate. Truly it is difficult to fathom. The wisdom of the Tathāgata is in the midst of it, therefore, it is said that the Tathāgata is the repository of it. It is in the midst of all the troubles of mankind, therefore, it is said to be the heart of mankind. On this account those who have it darkened even though they have a heart like Buddha, become vulgar people of the

world, and those who have it enlightened even though they have vulgar hearts, become as sages. Becoming vulgar or sages is in consequence of the darkening or enlightening of the mind, therefore, avoid tainting it. You mistaken people, even though you see flowers (wrong deeds) in space, avoid placing flowers there." The Preface then goes on to praise the virtue of Chi Ouk, the Commentator of this Sūtra.

Some other editions have yet another preface which is quite short and exhorts the people to carefully read the Sūtra.

We now come to the Commentary itself. This is by the "Western Gramāṇa Ou-ik Chi Ouk." Who this personage is I am unable to determine. He is called the Western Gramāṇa so that he would not be a native of Corea or China. The Commentary goes on to enumerate the numerous virtues which follow the chanting of the Sūtra and explains minutely every word of the text. Some of the explanations we should consider far-fetched indeed, but not so a Corean or Chinese, who sees a hidden meaning in every expression.

The Sūtra itself follows. The author is said to be Kumārajīva who brought a copy to China from the kingdom of Kharacar (North-East of Yarkand), in the year 400 A.D. This is the text which I have translated: The teaching is simply that of chanting the name of Amita Buddha in order to be born in Sukhāvatī, the Land of Bliss. It is the teaching of the Pure Land school and is the chief belief of the Chinese, Corean and Japanese Buddhists. Nirvāna is forgotten or considered too far removed from ordinary people. Who Amita is, is not known. One of his most common appellations is *Amitābha*—Boundless Light. He is also called the diffuser of great light and great mercy and sympathy. Eitel says that this Sūtra reached China through Tokhara and not Kumārajīva mentioned above. However, all the Corean books which I have had the opportunity of seeing, mention Kumārajīva (the tutor of Fāhian), and in no single instance have I seen Tokhara mentioned.

TRANSLATION.

Thus have I heard.¹ Once upon a time Buddha was in Jeta's Grove and Anātha Pindadū's Garden which were in the kingdom of Cṛavasti, together with twelve hundred and fifty great Bhikshus, all of them great *Arhats* who possessed immense knowledge. The Arhat Sāriputra, the Mahā Mañḍgalayāna, the Mahā Kācyapa, the Mahā Kātyāyana, the Mahā Kaushthila, Revata, Chyoniripantaka,² Nanda, Ananda, Rāhula, Gavampati, Pindola, Varunadatta, Kayontari,³ Māliā Kaphina, Vakula, Aniruddha. All these were eminent disciples.

Together with all the Bodhisattvas. The *Mahāsattva* Mañjuśrī, the Royal Prince of the Law, the *Bodhisattva* Ajita, the *Bodhisattva* Kaudrakadipa, the *Bodhisattva* Sarvārthānaman. All these were eminent *Bodhisattvas*.

¹ See Kern's *Saddharma Pūḍarikā*. Introduction. The first four verses almost follow in the same order. The resemblance in the original text is closer still.

² I can not find out who these two eminent disciples really are. For notes on the history of the others I cannot do better than to recommend the reader to refer to Kern's translation of the *Saddharma Pūḍarikā* mentioned above and Bunyo Nanjo's Short History of the Japanese Buddhist Sects both of which give a great deal of information concerning the chief disciples of Buddha as well as other noted personages in Buddhist History, especially of the Northern or Mahayāna School.

Together with Cakra, the king of gods and men, with an incalculable number of *Devas* and men. At that time Buddha said to the venerable Sāriputra: "From this place passing one thousand millions of Buddha worlds towards the west, there is a world called *Sukhāvati*—Extreme Bliss. In that land there is a Buddha designated Amita. At the present time he is showing forth and discussing the law".

Sāriputra asked why the land was called "Extreme Bliss." The answer was that in that land the (holy) multitudes do not suffer, only receiving delights. On this account it is called "Extreme Bliss."

Sāriputra again asked about the country of "Extreme Bliss" and was told that there were there seven balustrades, seven nets, and seven rows of trees. These were all made of the four precious substances which also surrounded the place. On this account it was called the "Land of Extreme Bliss."

Sāriputra was again told that in the world of "Extreme Bliss" there were seven precious lakes filled with the eight waters of merit and virtue. At the bottom of the lakes was golden sand spread out. The roads on the four sides were made of gold and silver and glazed substances. The balcony and stairs were bound together and built of gold, silver, red gems, and agate and diamonds. In the midst of the lakes were lotus flowers the size of a large wheel, and of various colors. Those of azure color gave forth light of an azure color, those of a yellow color reflected yellow light, those of a red color reflected red light, those of a white color reflected white light. This world of Extreme Bliss is beautiful, odoriferous and pure and complete with merit, virtue and sedateness.

And thus Buddha continued. "Again, Sāriputra," in that land there is a continual heavenly music. The earth is made of gold. Day and night are each six hours in length. There it rains Mandāra flowers. The (holy) multitude of that land in the early morning, each take a bowl and fill it with beautiful flowers and worship the thousand million Buddhas of other worlds. At the time of breakfast they straightway return to their native country and thrice partake of food. This Sāriputra is the world of "Extreme Bliss" which has perfect virtue, merit, sedateness and gravity.

And again, Sāriputra, there are many beautiful variegated birds. White Egrets and Pea-fowls, Sāris¹ and Kalavingas,² all sweet-voiced birds. These innumerable birds during the day and night, which are each six hours in length, come forth and with pure and harmonious voices make loud and harmonious notes in praise of the five roots,³ the five powers,⁴ the seven divisions of Bodhi,⁵ and the eight divisions of the Holy way. The (holy) multitudes of that land hearing laws like these all unite their voices in praising Buddha, the Dharma and the Saṅgha.

You must not, Sāriputra, say that these birds are there on account of their former evil deeds. Why is this? In that Land of Buddha the wicked ways do not exist, and Sāriputra in that Land of Buddha they do not know

¹ The Sāris² is a long-legged bird, a kind of crane.

² Kalavinga is described as a sweet-voiced bird, as an immortal bird. It is the Caculus melanoleucus.

³ Pañcha Indryani, i.e., productive of life. They are:—(1) Faith v. Craddendriya, (2) Energy v. Viryendriya, (3) Memory v. Smritindriya, (4) Ecstatic Meditation v. Samādhindriya, (5) Wisdom v. Pradjñedriya.

⁴ The five Powers are:—(1) The Power of Faith v. Sraddhābala, (2) The Power of Energy v. Viryabala, (3) The Power of Memory v. Smritibala, (4) The Power of Meditation v. Samādhibala, (5) The Power of Wisdom v. Prajñabala.

⁵ The seven divisions of Bodhi are (1) Memory v. Smṛiti, (2) Discrimination v. Dharmā Pravitchaya, (3) Energy v. Virya, (4) Joy v. Pṛiti, (5) Tranquility v. Praśrabdhi, (6) Ecstatic Contemplation v. Samādhi, (7) Indifference v. Upēkṣha.

even the name of a wicked way. Moreover, it is true that Amita Buddha causes the innumerable birds to chant of the Law and its metamorphoses.

Sāriputra, in that Land of Buddha when the breezes blow, the trees and nets shake, causing them to emit fine and beautiful tones, causing them to emit the one hundred thousand kinds of music. At the same time those who hear this music all desire to chant the praises of Buddha, Dharma and Saṅgha.

Sāriputra, from that Land of Buddha there issues forth complete merit, and virtue and sedateness.

Sāriputra, you may in your thoughts ask why is that Buddha named Amita?

Sāriputra, that Buddha is light and brightness, his lustre is endless, and reflects his virtues to the ten quarters¹ without interruption. On this account he is called Amita.

Again, Sāriputra, he has long life, boundless and endless, existing for an Asamkhyea² of Kalpas. On this account he is called Amita.

Sāriputra, it is now ten Kalpas since Amita has become a Buddha.

Sāriputra, when endless, boundless noises are heard by the disciples, they all become Arhats. In number they are inestimable as are also the multitude of Bodhisattvas. Sāriputra, from the Land of Buddha there issues forth completed merit and virtue and sedateness.

Again, Sāriputra, in the Land of Bliss are multitudes of living beings. Among them are many who have changed their lives. In numbers many and innumerable, reaching up to endless and boundless Asamkhyea.

Sāriputra, the multitudes who hear of it all have a desire to be born in that Land. Why is it thus? Because the superior and good men all collect in that one place.

It is impossible, Sāriputra, by small acts of goodness or by blessed, virtuous fate to be born in that Land. But, Sāriputra, if there are any good men or good women, who hearing of Amita Buddha grasp firmly his name for one day or for two days, for three days or for four days, for five days or for six days or for seven days, if the heart is united and not confused at the end of life, Amita Buddha with all the multitude of holy ones will appear to that man, and if to the last he is not upset, he will directly be born in Amita Buddha's Land of Extreme Bliss.

Sāriputra, I regarded this as profitable and therefore I spoke thus. If the multitude hear these words they will surely desire to be born in that country.

Sāriputra, I am he who now praises the profit arising from the impossibility of thinking and discussing the merits and virtues of Amita Buddha. In the eastern quarter there are also Akshobhya, Sume sang, Mahā Sumeru, Sume kwang, and the Buddha of beautiful sounds. And like these are in number as the sands of the everlasting river (Ganges). All of these Buddhas, each from that country reaching out their long tongues and widely covering the three thousand great thousand worlds. These are true and sincere words. You multitudes should certainly trust this praising and the impossibility of thinking or discussing the merits and virtues of all the several Buddhas who will protect you. Therefore chant this Sūtra.

Sāriputra, in the southern quarter of the world there are Il Ouel Teung Buddha, Myeng Moung Kuang Buddha, Tai Ryem Kyen Buddha, Syou Mi Teung Buddha and Myon Ryang Chyeng Chin Buddha. And like these in

¹ The ten quarters are the eight points of the compass with above and below.

² Asamkhyea is the highest sum which can be expressed in Chinese. It is equal to 1 followed by 17 cyphers. In Tibetan it is 1 followed by 97 cyphers, vide Eitel's Hand-book of Chinese Buddhism.

number as the sands of the everlasting river. All of these Buddhas, each from that country reaching out their long tongues and widely covering the three thousand great thousand worlds. These are true and sincere words. You multitudes should certainly trust this praising and the impossibility of thinking or discussing the merits of all the several Buddhas. Therefore, you should chant this Sūtra.

Sāriputra, in the western quarter of the world there are the Buddha of Boundless Age, the Boundless Form Buddha, the Boundless Screening Buddha, the Great Light Buddha, the Great Brightness Buddha, the Precious Figured¹ Buddha, and the Chyeng Kyen Buddha, and like these, in numbers as the sands of the everlasting river. All of these Buddhas, each from that country reaching out their long tongues and widely covering the three thousand great thousand worlds. These are true and sincere words. You multitudes will surely believe this praise and the impossibility of praising or discussing the merits of all the Buddhas who will protect those who chant this Sūtra.

Sāriputra, in the northern quarter of the world there are the Buddha with a Most Victorious Voice, the Buddha of the Difficult Prohibition, the Buddha of the Origin of the Sun, and the Buddha of the Bright Net. Like these there are as many as there are sands in the everlasting river. All of these Buddhas, each in that country reach out their long tongues and cover widely the three thousand great thousand worlds. These are true and sincere words. You multitudes will surely believe this praise and the impossibility of praising or discussing the merits of the several Buddhas who will protect those who chant this Sūtra.

Sāriputra, in the world beneath there are, the Lion Buddha, the Name and Sound Buddha, the Name and Brightness Buddha, the Buddha of the Law, the Buddha of the Screening Law, and the Buddha of Grasping the Law.² Like these, Buddhas in number as the sands of the Everlasting river. All these Buddhas stretched forth their tongues and widely covered the three thousand great thousand worlds. These are true and sincere words. You multitudes will surely believe this praise although it is impossible to praise or discuss the merits of all the Buddhas. All the several Buddhas will protect those who chant this Sūtra.

Sāriputra in the world above there are the Buddha of Brahma's Voice, the Buddha of the King of Constellations, the Buddha of Superior Incense, the Buddha of Bright Incense, the Tai Yem Kyen Buddha, the Buddha of Precious Form and Bright and Sedate Body, the Buddha who is king of the Pa Ra Grove, the Buddha of Precious Flowery Virtues, the Buddha who perceives what is altogether Righteous, and the Buddha who is Like Mt. Sumerū. Like these, Buddhas in number as the sands of the everlasting river. All these Buddhas stretched forth their tongues and widely covered the three thousand great thousand worlds. These are true and sincere words. You multitudes will surely believe this praise although it is impossible to praise or discuss the merits of all the Buddhas. All the several Buddhas will protect those who chant this Sūtra.

Sāriputra, what do you think of this? For what reason are all those Buddhas who protect those who chant this Sūtra named?

Sāriputra, if there are good men or good women who hearing this Sūtra, receive it and grasp and hear the names of all the Buddhas, such good men by protection and chanting all the forms of the Buddhas, all pass along the road to Nirvāṇa. They revolve on to unexcelled perfect intelligence.³ On

¹ Ratnaketu.

² Dharmadharma.

³ Anuttara Samyak Sambodhi. This is an epithet of every Buddha.

this account Sāriputra, you should certainly trust and receive my words and the words of all the Buddhas.

Sāriputra, if there is a man who wished, who now wishes, or who will wish to be born in that Land of Amita Buddha, such a man will all pass along the road to Nirvāna. Those who revolve on to unexcelled perfect intelligence all were born, or being born, or will be born in that country. On this account Sāriputra, all the good men and good women if they have faith will surely wish to be born in that country.

Now Sāriputra, I praise all the Buddhas whose merits it is impossible to discuss. Those Buddhas also praise my merits which are impossible to think of or discuss. In speaking these words Ćākyā Muni Buddha is able to do extremely difficult and wonderful things. He is able, in the country of Sa Pa,¹ and in the midst of the wicked world of the five² Impurities, to do strange things. In the *Kalpa* of Impurity, seeing and disturbing impurity surrounded by a multitude and life of Impurity he is able to obtain unexcelled perfect intelligence for all the multitudes of people. This in all the world is a law difficult to believe,

Sāriputra, you must surely know that I, in this wicked world of the five Impurities do most difficult things to obtain unexcelled perfect intelligence, for in all the world this is a law most difficult to believe. Ah! very difficult.

When the Buddha finished this Sūtra, Sāriputra³ with all the world of Bhikshus, with all the world of Devas, Men and Asuras,⁴ heard the Buddha's words and was glad and delighted and believed and received and worshipped Him and departed.

A SHORT NOTE ON THE MAHĀYĀNA AND HINAYĀNA SCHOOLS.

By Pandit HARA PRASĀD Ćāstri, M. A.

Below will be found the translation of nearly half of the eleventh evolution of the *Ashtasāhasrikā Prajñāpāramitā*. The chapters of this work, which treats of 'excellent knowledge,' are named 'Evolutions.' The reason why I have selected this portion of the work for translation, is that it treats of the difference of the two great schools which divided the Buddhist world of thought,—namely, the *Mahāyāna* and the *Hinayāna* schools.⁵ The translation, at this stage of our knowledge of Buddhism, must necessarily be defective, incomplete, and of a tentative nature; but still, it will serve one useful purpose,—namely, that of awakening an interest in the subject.

No language can be more emphatic than the following—"Do you think then, O Subhūti, that those Bodhisuttvas belong to the class of intellectual beings, who having access to 'The Higher Road'—'The Unfailing Road'—leave it, give it up, and consider 'The Lower Road as worth seeking?' "

Now, the question is—"Why is *Hinayāna* so strongly condemned?" It is because the followers of this road consider, as their sole aim, the control

¹ Saha or Sahaloka. This is the world of suffering, the inhabited part of every universe which are subject to transmigration and need a Buddha's instruction.

² Pañcha Klesa (1) Cupidity, (2) Anger, (3) Foolishness, (4) Irreverence, (5) Doubts.

³ These are the mightiest of all demons and the enemies of the Devas.

⁴ Sāriputra was one of Buddha's chief disciples and was his "right hand man." He is to re-appear as Buddha Padmaprabha.

⁵ I have translated the words *Mahāyāna* and *Hinayāna* as the Higher Road and the Lower Road. The word 'Vehicle,' by which it is generally translated, does not convey all the ideas involved in the word 'Yāna.' H. P. Ćāstri.

This *Hinayāna* school appears to me to be different from the Southern School of Buddhism of the present time. Ed.

of one *ātmā*, the peace of one *ātmā*, and the extinction of one *ātmā*. They commence the practice of all meritorious acts for the control, for the peace, and for the extinction of their own souls. Should that be the 'be-all and end-all' of a high-spirited *Bodhisattva*? His aim should be to place his own self in truth (*tathatā*), then to place all sentient beings in *tathatā* or truth, and thus, to bring about the extinction of an inconceivable number of sentient beings. The author has taken pains to show that *Hinayāna* is narrow, selfish, and limited, whereas *Mahāyāna* is broad, catholic, and enlightened. The *Hinayāna* is lacking in zeal, while the *Mahāyāna* is girt in a 'strong armour.' The aim of the *Mahāyāna*, is to lead men and to serve them. It always aims to attain the six *pāramitās*, or excellences.

The best exposition of the highest aim of the *Hinayāna* school is to be found in the Articles on 'Nibbāna' and 'Maggū,' in Childer's Pāli Dictionary. He confines himself strictly to the original teachings of Buddha; and he thinks the stages immediately preceding *Nirvāna* are these—(1) *Sotīpatti*, i.e., falling in a stream from which there is absolutely no chance of going back. A man in this stage is bound, at no distant date, to attain *Nirvāna*. He may be born seven times, but not more, and that, even, not as inferior animals. (2) *Sakadāgāmi*. In this stage the disciple is bound to return twice, once on Earth and once in Heaven. (3) *Anāgāmi*. Once only in Heaven; and (4) *Nirvāna*. A man may be living and yet attain the highest knowledge; then he is said to be in *Nirvānmārga*, and when he dies he is said to be, by a bold metaphor, 'extinguished.' There is no speculation in the *Hinayāna* as regards what remains after *Nirvāna*.

But the *Mahāyāna* goes beyond this. The word *Nirvāna* is not much used. 'Obtaining Bodhi knowledge,' 'Obtaining omniscience,' are the terms used instead. When a man knows everything, he knows the miseries of the world, and therefore cannot enter the *Nirvāna* without stretching a helping hand to the suffering millions all around him. He is, therefore, said to be 'girt in the strongest armour.' He resolves to remove the sufferings. The *Mahāyāna* does not altogether ignore the selfish creed of the *Hinayāna*; but it considers that to be an inferior thing. The *Sarvajña*, the *Tathāgata*, the *Lokanātha* of the *Mahāyāna* school grant individual extinction (*pratyekabodhi*) to innumerable creatures all round him. While secure in his own prospect of emancipation, he delays accepting it, for the good of others. There had been in the innumerable *kalpas* many *Lokanāthas*; there are in the infinite space many *Sarvajñas*; and there will be in the infinite future many *Tathāgatas* who, by their preachings, emancipated, emancipate, and will emancipate, innumerable sentient beings. But none amongst these stand so high as the *Arya Avulokiteśvara*, who has vowed not to enter the blissful region till there is a single sentient being unemancipated. The conception of this character is the highest that the *Mahāyāna* school is capable of. And the conception may be regarded as one of the greatest things human intellect has attained by its exertions. The *Hinayāna* is absolutely incapable of such a high conception, or such a bold stretch of ideas.

THE ELEVENTH CHAPTER.

ON THE EVOLUTION OF THE WORKS OF MĀRA.

Then Subhūti, the Longlived, thus spake to the Lord;—"O Lord, thou hast enumerated the excellence of those Gentlemen and Gentlewomen: will there arise any obstacles in their way, O Lord?"

This being said, the Lord thus spake to the Longlived, Subhūti: "There will arise, O Subhūti, many obstacles from the works of Māra, the Evil Spirit."

Subhûti asked : " Of what sort will the obstacles be, O Lord, that will arise from the works of Mâra ? ". The Lord said : " O Subhûti, audacity will arise in the minds of those high-spirited Bodhisattvas speaking of the excellence of the knowledge, *Prajñâpâramitâ*. This, O Subhûti, should be regarded as the first work of Mâra, the Evil Spirit. That audacity, as soon as generated, will turn their heads. This, also, O Subhûti, should be regarded as the work of Mâra, the Evil Spirit. They will write, with gaping mouth, laughing, and laughing in their sleeves. This should also, O Subhûti, be regarded as the work of Mâra, the Evil Spirit. With their heads turned they will get confounded. This should also be regarded as the work of Mâra, the Evil Spirit. They will write, as if, possessing each other's knowledge. This should be regarded O Subhûti, as the works of Mâra, the Evil Spirit. They will lose their memory. This should be regarded as the work of Mâra, the Evil Spirit. They will write deriding each other. This should be regarded O Subhûti, as the work of Mâra, the Evil Spirit. They will write laughing secretly at each other. This should also O Subhûti, be regarded as the work of Mâra, the Evil Spirit. They will write with wild expression in their eyes. This also should be O Subhûti, regarded as the work of Mâra. They will be without materials while writing against each other. This should also be regarded as the work of Mâra. They will walk about, rising from their seats, saying we do not get at the bottom of the thing nor enjoy any taste for it. This should also be regarded O Subhûti, as the work of Mâra. They will think that the excellent knowledge has not been properly explained to them, and so, with their minds clouded, they will rise from their seats and walk about. This should also be regarded O Subhûti, as the work of Mâra. In this excellent knowledge there is no mention of the name of the village, the city, or place where they were born ; it does not mention the name or the class of themselves, the name or class of their parents, nor of the family in which they were born ; and so they will think *Prajñâpâramitâ* to be unworthy of hearing, and think of withdrawing from it. Just as they withdraw, owing to the various changes in their mind, so they will be obliged to take re-birth again and again, for as many *kalpas* as there were changes in their mind. They will again try to obtain *yoga*. Why so ? because high spirited Bodhisattvas, O Subhûti, not hearing excellent knowledge, will not get an insight into human and superhuman attributes. This should also be regarded O Subhûti, as the work of Mâra for them.

" Then, again, O Subhûti, individuals desirous of attaining the condition of Bodhisattvas, leaving and giving up this *Prajñâpâramitâ*, the Giver of the Knowledge, which belongs to the Omnicient, will consider these Sûtrântas, which are not the givers of the knowledge which belongs to the Omnicient, as worthy of seeking. This, O Subhûti, should be regarded as the work of Mâra for them.

" Just as, O Subhûti, people desirous of learning human and superhuman matters, and people desirous of entering human and superhuman affairs, do not study the *Prajñâpâramitâ*, they cannot enter into human or superhuman work without learning the Excellent Knowledge. Thus, those people with small intelligence, leaving and giving up *Prajñâpâramitâ*, the root of the exact and true perception of human and superhuman affairs, consider branches of branches as worthy of having recourse to. Just as, O Subhûti, any dog leaving morsels of food given by his master, thinks of getting a morsel of food from his servant, thus, should, O Subhûti, in the future period there arise certain people going the way of Bodhisattvas, who, giving up *Prajñâpâramitâ*, the root of the knowledge of the Omnicient, will consider the excellent *Buddhatva* to be attainable in the way of Grâvakas and *Pratyeka Buddhas*, which are like branches, leaves, and straw. This, O Subhûti, should be considered as the work of the Mâra for them. Why is it so ? Because these

people, with small intelligence, will not know that *Prajñāpāramitā* is the Giver of the knowledge of the Omniscient. These, leaving off and giving up, and renouncing *Prajñāpāramitā*, consider those *Sūtrāntas* to be more worthy of attainment which speak of the *Grāvaka* stage, and speak of the *Pratyeka Buddha* stage. These *Bodhisattvas*, who have been thus described, are to be known as bearing comparison with branches, leaves, and straw. And why is it so? O Subhūti, the high-spirited *Bodhisattva* should not learn in the same way as those going in the way of *Grāvaka* and *Pratyeka Buddhas*. How do, O Subhūti, people going the way of *Grāvaka* and *Pratyeka Buddhas* learn? This is their state. 'We will control one *ātmā*; we will bring peace to one *ātmā*; and we will emancipate one *ātmā*.' Thus, they commence all practices for the accumulation of *Karma*, which are the ground works of merit for their own control, peace and emancipation. O Subhūti, the High-spirited *Bodhisattva* should not learn thus. On the contrary the High-spirited *Bodhisattva* should learn thus: 'I should place myself in *Tathatā*, or Truth, I will for bestowing favor on all the *Lokas*, all creatures place them in *Tathatā*, or truth, and I will emancipate innumerable sentient beings.' The High-spirited *Bodhisattvas* should commence their practice for the accumulation of *Karma*, the ground-work of merit in this way. They should not consider in the following manner. Just as, O Subhūti, a man who has not seen an elephant investigates its colour and figure. He gets an elephant in darkness, and looks carefully, where there is light, looking carefully he investigates the leg of the elephant, and from the leg of the elephant considers the colour and figure to be perceived. And so, do you consider that man, O Subhūti, to belong to the class of intellectual men?"

Subhūti said: "Not so, my Lord."

The Lord said: "Thus, O Subhūti, are to be considered those people belonging to the *Bodhisattva Yāna* (*Mahāyāna*), who ignorant of this *Prajñāpāramitā*, without questioning about her, and leaving her off, and yet desirable of attaining the knowledge of excellent and true *Bodhi* knowledge, consider it desirable to investigate those *Sūtrāntas* which speak of the *Grāvaka* stage, and of the *Pratyeka Buddha* stage. This should be regarded as a work of *Māra*, the Evil Spirit, for them. Just as, O Subhūti, a man desirous of getting precious stones sees the great ocean but does not plunge into it, does not get jewels, does not catch hold of them. He considers a *Gospada*, the mark of a cow's footprint, as worthy of being recourse to for jewels. He considers the great ocean as being equalised with the *Gospada*. What do you think, O Subhūti, does that man belong to the class of intellectual beings?"

Subhūti said: "Not so, O Lord."

The Lord said: "Thus should, O Subhūti, be considered those people going the way of *Bodhisattvas*, who, even after obtaining this deep and excellent knowledge, will forsake it without going deep into it, and without investigating it. They will consider, because they move with little zeal, those *Sūtrāntas* as worthier object of investigation which speak of the stage of *Grāvaka* and the stage of *Pratyeka Buddhas*, in which the way of the *Bodhisattvas* are not described, but only one's own control, peace and emancipation. This is mere useless word, that 'I will attain the stage of 'flowing in the stream,' I will attain the stage of returning only once; the stage of returning no more, and then I will attain *Arhatship* and *Pratyeka Buddhaship*, and I will attain emancipation by freeing the mind from all that is painful without any attachment to perceptible attributes.' This is said to be connected with the stages of *Grāvaka* and *Pratyeka Buddha*. The High-spirited *Bodhisattvas* should not set their minds to such things. Why is it so? Because, O Subhūti, the High-spirited *Bodhisattvas*, going by the Great Way, are 'girt with strongest armour.' They should never set their hearts on small things."

Why is it so ? Those good men who are benefactors of men, are their leaders. Therefore, they should, at all times, without intermission, study the six *Pāramitās*. Those people, again, O Subhūti, going the way of *Bodhisattvas*, the root of whose merits are not yet ripe, whose intelligence is small, and whose will is not soft, ignorant of the *sūtrāntas* connected with the six *Pāramitās*, and unable to understand them, will consider those *sūtrāntas* as worthy of investigation, which speak of the stages of *Crāvaka* and *Pratyeka Buddha*. This should, O Subhūti, be considered as the work of *Māra* for them. The condition of those people going the way of *Bodhisattvas* will be like that of the mason or his apprentice who desires to make or build a palace of the size of the Vaijayanta, the celestial mansion of Indra. He makes a thorough inspection of the circle of the car of the sun and of the moon. Thus investigating he will see the cars of the sun and of the moon. He will then consider it desirable to take the measure of their size. Do you think, O Subhūti, that the measurement of the size of the cars of the sun and the moon is to be taken by one desirous of making or building a palace as big as Vaijayanta?"

Subhūti said : " Not so, O Lord."

The Lord said : " It is just so, O Subhūti. In the future period there will be men going the way of *Bodhisattvas*, who, after hearing the Excellent Knowledge, after obtaining it, leaving it, giving it up, will consider Omniscience attainable by means of *Sūtrāntas* connected with the stages of *Crāvaka* and *Pratyeka Buddha*. These *Sūtrāntas* say thus :—' We will control one soul, will bring peace to one soul, and will emancipate one soul.' They teach only the control, peace, and emancipation of their own self. They will investigate this sort of *Sūtrāntas*, and will consider them worth learning. Do you consider, O Subhūti, are these *Bodhisattvas* to be considered to belong to the class of intellectual men ? "

Subhūti said : " Not so, my Lord."

The Lord said : " This, again, O Subhūti, should be considered, with regard to them, the work of *Māra*. Just as, O Subhūti, any man becomes desirous of seeing the *Chakravarti Rājā* Emperor, and sees the Emperor. Having seen, having taken the signs, such should be the Emperor in colour, in figure, in lustre, and in majesty ; sees the king of a fort. After noting the colour, figure, lustre, majesty and signs, unable to distinguish, thinks that the Emperor is like this in colour, in figure, in lustre, in majesty, and in signs. Do you, therefore, consider, O Subhūti, that man to belong to the class of intellectual men who thus thinks of comparing the Emperor with the chief of a single fort ? "

Subhūti said : " Not so, my Lord."

The Lord said : " It is just so. In some future period there will be people going the way of *Bodhisattvas*, who after hearing the *Prajñāpāramitā*, attaining it, leaving it, giving it up, will consider Omniscience as attainable by means of *Sūtrāntas* connected with the stages of *Crāvaka* and *Pratyeka Buddhas*. This should also be considered as the work of *Māra* with them. I do not say, O Subhūti, that Omniscience is to be sought by means of *Sūtrāntas* connected with the stages of *Crāvaka* and *Pratyeka Buddha* by the High-spirited *Bodhisattvas*. Then, again, O Subhūti, the High-spirited *Bodhisattvas* will not enter into the Highest *Bodhi* knowledge without learning the means and resources for the attainment of the *Prajñāpāramitā* discovered by the *Tathāgata* for the High-spirited *Bodhisattvas*. Why is it so ? The knowledge of *Bodhisattvas* is doubly blind-folded in other *Sūtrāntas*. Since, therefore, O Subhūti, having seen this quality in *Prajñāpāramitā* in long succession, the *Tathāgata* causes the High-spirited *Bodhisattvas* to see and to give, in *Prajñāpāramitā*. He encourages them, cheers

them up, makes them enter it, and establish themselves into it. Thus should High-spirited *Bodhisattvas* become unfailing in the Highest *Bodhi*—knowledge. Do you consider, O Subhūti, that those *Bodhisattvas* appear to belong to the class of intellectual men, who after getting the Unfailing Course of the Noble Way, leave it again and turn back and consider the shorter way as worthy of investigation ? ”

Subhūti said : “ Not so, my Lord.”

The Lord said : “ Just as, O Subhūti, a hungry man after obtaining various delicious dishes gives them away which are wholesome, light, and capable of appeasing hunger and thirst to the end of life, and considers stale food as worth seeking, and having obtained it, leaves off, gives up, the delicious dishes, and considers the stale food worth eating. Do you think, O Subhūti, that man belongs to the class of intellectual men ? ”

Subhūti said : “ Not so, O Lord.”

The Lord said : “ Even it is so, O Subhūti. There will be in some future period some *Bodhisattvas* who after hearing and after getting *Prajñāpāramitā* will renounce her, give her up, throw her away, cast her off, and having renounced, given up, thrown away, cast off, will consider the *Sītrāntas* connected with the way of *Crāvaka* and *Pratyeka Buddha* as worth seeking. They will consider that Omniscience as attainable by means of those *Sītrāntas* which speak of the stages of *Crāvaka* and *Pratyeka Buddha*. Do you consider, O Subhūti, that these *Bodhisattvas* should be considered as belonging to the class of intellectual men ? ”

Subhūti said : “ Not so, my Lord.”

The Lord said : “ This should also be regarded as the work of *Māra*, the Evil Spirit, with regard to these. Just as any person having secured a priceless gem, should consider it equal to stone of inferior value and inferior quality. Do you consider, O Subhūti, that man is to be classed with intellectual men ? ”

Subhūti said : “ Not so, my Lord.”

The Lord said. “ It is thus, O Subhūti, there will be in some future period, some people going the way of *Bodhisattvas*, who after hearing and gaining this gem of *Prajñāpāramitā* effulgent and so, will consider it equal to the ways of *Crāvaka* and *Pratyeka Buddha*, and who will consider Omniscience and the means and appliances as worth seeking in the stages of *Crāvaka* and *Pratyeka Buddha*s. Thus, do you think, O Subhūti, are these *Bodhisattvas* to be considered as belonging to the class of intellectual men ? ”

Subhūti said : “ Not so, my Lord.”

The Lord said : “ This, again, O Subhūti, should be regarded as the work of the *Māra*, in regard to High-spirited *Bodhisattvas*. Then, again, O Subhūti, there will be generated audacity, when the profound *Prajñāpāramitā* will be preached, taught, explained, expounded, understood, read, recited, and at last written. That audacity will produce distraction of mind. This, again, O Subhūti, should be regarded as the work of the *Māra* in regard to the High-spirited *Bodhisattvas*.”

THE STORY OF JYOTISHKA.

TRANSLATED FROM KSHEMENDRA'S AVADĀNA KALPALATĀ.

By

NOBIN CHANDRA DAS, M.A.

1.

The evil which o'er takes the pious,
Brings blessings in its train ;
And bliss forebodes to wicked folks
The sure approach of pain.—
The midnight gloom deepens the ray
Of light-emitting bowers,¹
And day which gladdens Nature's face,
The owl's eye-sight o'erpowers.

2.

In Rajgriha, opulent town,
Where Bimbisāra reigned,
One Subhadra lived, and by thrift
A happy living gained.

3.

To all philosophy a foe,
He loved, by folly led,
The Khapnaks,² who with their priest-craft
The country had o'erspread.

4.

Satyavati, his loved wife,
In time did pregnant grow,
And looked as flush as orient sky
With rising moon a-glow.

5.

Lord Buddha, then in Kalandak
Lived in a lonely wood,
One day to Subhadra came
For a morsel of food.

¹ Luminiferous plants, known as "Ausadhi" creepers.

² Kshapnaka (khanak), a term applied to a heretical sect in Ancient India by the Buddhists.

6.

Subhadra and his goodly wife
 With reverence him adored ;
 To tell the future of the child
 Unborn, they earnestly implored.

7.

“Your son,” he said, “will prosper here,
 And gain heavenly power,
 And follow in my path to attain
 Salvation’s happy hour.”

8.

So said the Lord and went his way
 Towards his lonely wood ;
 When a Khapnak, Bhurik by name
 Came to the door and stood.

9.

Subhadra related to him
 All that the Lord had said,
 The Khapnak heard with feigned distrust,
 And grew by envy mad.

10.

Versed in astrology, he viewed
 The starry sphere o’erhead,
 And found that true in his mind
 What Lord, the Buddha said.

11.

The Khapnak then thought within him
 “All that Bûdh said was true,
 What else of truth can I divine
 His wisdom to pursue ?

12.

“Should I by word of mine confirm
 His power and teachings wise,
 The Khapnaks will lose people’s love
 And Cramanas¹ will rise.”

13.

Thus reflecting in mind he spoke
 Through jealousy and spite ;—
 “What the arch-pretender said
 Is myth and false out-right.

¹ Buddhist monk.

14.

“ How can a man attain on earth
 Power and bliss divine ?
 It may be he will wander forth
 A wretched life to pine.

15.

“ One who is weak and hunger-prest,
 Whom there's none to relieve,
 Become's a wandering beggar,
 A Crāmāna's life to live.

16.

“ O master of the house, I see
 If thou hast faith in me,
 The child, if born, will surely be
 A source of woe to thee.”

17.

The Khapnak then went away ;
 Subhadra, left in gloom
 Thought of ways to destroy the child
 Still in its mother's womb.

18.

When drugs were of little avail
 To obtain the end desired,
 To person pressure was applied,
 And the mother expired.

19.

The wretched husband took the corpse
 To Sitavan to burn ;
 The Khapnaks were greatly pleased
 The unhappy news to learn.

20.

“ Ah,” they cried, “ what the sage foretold
 Has truly come to pass ;
 The quickening of the ill-fated child
 Has killed the mother, alas !

21.

“ Such is the child's power divine,
 And such his bliss on earth,
 Thus ended a wanderer's life
 In death before his birth.”

22.

Thus they spoke in jest and glee,
 The report spread like fire
 A mighty crowd gathered around
 The dame's funeral pyre.

23.

Buddha, by all the world adored,
 To creation so kind,
 Saw with a smile all that had passed
 And thus thought in his mind—

24.

“Ah, how the guiles of wicked men
 Put out the inward ray
 In simple folks, and make them blind,
 As clouds darken the day !

25.

“The Khapnaks with pretensions bold
 To shun evil in time,
 Has led the foolish man astray
 And plunged him into crime.”

26.

So thought the Lord, by pity moved,
 And with his Bhikshu-train,
 Hastened to where on dismal pile
 The lady's corpse was lain.

27.

The great king Bimbisára heard
 The Lord's arrival there,
 And followed by his ministers
 Did to the place repair.—

28.

When lo, a child on lotus borne
 Bright as the orient sun
 Came tearing the womb of the corpse,
 By blazing fire o'errun.

29.

When none did dare to take the babe
 From out the rising flame,
 There arose from all the crowd around
 A doleful cry of shame.

30.

One Jivaka, a valiant knight
 By Sugata's¹ command
 Sprang forth, and rushed into the flame
 And took the child in hand.

31.

By the calm and all-soothing sight
 Of Jina,² for the while,
 The fire had cooled like sandal-paste
 E'en on the horrid pile.

32.

At sight of child alive and hale
 Amid the burning flame,
 The Khapnaks were mute as death
 And stood aloof in shame.

33.

To Subhadra who still remained
 Lost in amazement wild,
 The Lord who brings relief to all .
 Thus spoke, "Take this, your child."

34.

Subhadra still stood in suspense
 Not knowing what to do,
 Looked at the face of the Khapnaks
 To know their biddings too.

35.

"This child, of funeral fire born,
 Take not to home," they cried,
 "That house is doomed to utter ruin
 Where shall this elf reside."

36.

The foolish man thus led astray
 Declined to take the boy;
 The king obeyed the Lord's command
 And took the child with joy.

37.

Bright as a star the child came forth
 From out the fiery light;
 The Lord himself gave him the name
 Of Jyotiska, "the bright."

¹ Sugata,—Buddha, one who has passed beyond the sphere of death and misery.

² Jina,—a name of Buddha.

38.

The boy grew up in the palace ;
 And in the course of time,
 His uncle on maternal side
 Came home from foreign clime.

39.

His sister's fate and birth of child
 He learned with grief profound ;
 To Subhadra in rage he turned,
 With crime he charged him round.

40.

" By faith in Khapnaks," thus he cried,
 " O knave, what hast thou done ?
 Thou hast murdered thy loving wife
 And hast forsook thy son !

41.

" A fool with no sense of his own,
 Like goblin, laughing though,
 By others' incantations led,
 Is a mischievous foe.

42.

" If thou, from palace takest not
 Forthwith the child that's thine,
 For murder thou runnest the risk
 Of forfeiture and fine."

43.

By rebuke thus taken aback,
 And brought to sense by fear,
 Subhadra took charge of his boy ;
 The king rejoic'd to hear.

44.

Subhadra died in course of time ;
 And Jyotishka his son
 Grew rich in wealth and rose in power
 Like as the noon-tide sun.

45.

He spent his wealth in charity,
 Devoted all his mind
 To Buddha, Dharma and Saṅgha,¹
 So dear to human kind.

¹ Body of Buddhist monks.

46.

His aim of life was to attain
 Piety and virtue pure ;
 He gave rich stores of precious things
 To Bhikshus, ever poor.

47.

Prosperity from gods on high
 Unto his home did flow,
 As streams descend from snowy peaks
 Into the sea below.

48.

Even the Lord before whose eye
 Both grass and gold are one,
 Deigned from him presents to accept
 By his devotion won.

49.

By virtue and piety he gained
 Of cloth divine, a pair,
 Which in whiteness and purity
 Might with his fame compare.

50.

The cloth wet after bath, one day
 To dry in sun was spread,
 When the wind wafted it away
 Over the monarch's head.

51.

The king admiring stood at sight
 Of cloth so nicely made ;
 Its heavenly splendour served to throw
 His wardrobe into shade.

52.

With his august presence, the king
 Once graced his stately home,
 And found it like heaven, and praised
 The glittering spire and dome.

53.

The pious king in course of time
 Was murdered by his son,
 A jātsatru, who mad with greed,
 Seized his father's crown.

54.

With the death of that virtuous king
 Ended his golden reign,
 The Prince now ruled and brought on land
 Impiety's evil train.

55.

The matchless wealth of Jyotishka
 He viewed with jealousy,
 And thus addressed that worthy man,—
 “My father fostered thee:

56.

“Thou art my brother thus by law
 So share thy wealth with me;
 Or else to get my lawful rights
 To fight I challenge thee.

57.

Jyotishka thus addressed by king,
 With guiles and mischief fraught,
 Gave up to him his house and all,
 And elsewhere refuge sought.

58.

Prosperity, blessed and bright,
 Chose after him to run,
 With all her bounteous store and train,
 As light follows the sun.

59.

She shunned the king and followed still
 Jyotishka's humble life,
 In her love, though thrice forsaken,
 Like a devoted wife.

60.

The king's rapacity and crime
 O'erspread the country round;
 Jyotishka thus thought in his mind
 With pain and grief profound:—

61.

“A gracious king, as father kind,
 To all his people dear,
 Now dwells in memory alone,
 On sinful earth so rare!

62.

“ Oh, for the king whose rule benign
 Makes nightly sleep secure,
 On whom the people may rely
 As on their father, sure!

63.

“ The rich abound as rank as reeds,
 Like gems the wise are few,
 Rarer than nectar is the man
 Whose heart is pure and true.

64.

“ How few are they whose noble souls
 Are without vanity,
 Who are guileless, sincere and just,
 From earthly folly free !

65.

“ The prince by greed and malice led,
 Does now revel in crime ;
 Wicked Kali,* through people's sin,
 Has come before his time !

66.

“ That glorious king is now no more,
 The friendly sun is set !
 His son now reigns in gloom supreme,
 With all its ills beset..

67.

“ The wicked, unawares, serve as friends,
 To good men, dead and gone,
 By setting off their pious deeds,
 Against acts of their own.

68.

“ So must I leave this world for good,
 In such a monarch's reign,
 Where he and Evil Time combine,
 Life is a source of pain.”

69.

“ When virtuous king rules the earth,
 Men live a blameless life ;
 Merit prospers; and faith and love
 Do ennable a wife:

Good fortunes and wealth fairly earned
 And fame like moon-beam pure
 Make people happy and content,
 From peril e'er secure.

70.

“ The glorious tree of Religion
 Grows and o'erspreads the land
 If not blasted by oppression,
 And torn by tyrants' hand ;
 'Tis nourished by a nation's wealth
 And faith, without alloy ;
 Yields virtue and piety as fruits
 For people to enjoy.

71.

Kali, as youthful tyrant dire
 Let loose his evil train ;
 Unrest, revolt, and funeral fire
 Have marked his wicked reign.

72.

Intellect is dull, love is faint,
 Happiness is past her youth ;
 For me the pleasures of the earth
 Have no relish in sooth.

73.

Riches and land, house and attire,
 Servants, children and wife,
 Like diseases which know no cure
 Cling to man all his life.

74.

Wherever Riches shed on man
 Her fitful summer-ray,
 There burns the fire of quenchless thirst
 Consuming life away.

FRIENDSHIP BETWEEN BIMBISĀRA AND PUKKUSĀTI KING
OF TAKSHASILA, 2438 BUDDHIST ERA.

TRANSLATED BY THE LATE HON'BLE JAMES ALWIS

MEMBER OF THE LEGISLATIVE COUNCIL OF CEYLON.

Whilst Bimbisāra was ruling in the city of Rājagaha in the Majjhimadesa,¹ Pukkusāti was reigning in the city of Takkasilā in the foreign regions. At this time some traders with merchantile from Takkasilā² entered Rājagaha, and taking along with them presents, saw the king. He inquired of those, who stood rendering obeisance—‘Of what country are you?’ ‘We, please your Majesty, (replied they) are residents of Takkasilā.’ Therupon the king, having questioned them on the affairs of (their) city, and the prosperous condition, and the favourableness of the seasons of the country—asked ‘What is the name of (your) Sovereign?’ ‘Sire, Pukkusāti (is his) name.’ ‘Is he virtuous?’ demanded the king. ‘Yes, your Majesty,’ replied they; ‘he is virtuous—he pleases the people with the four Saṅghavatthu,³ occupies the position of a parent⁴ to the world—and, like a suckling on the lap, pleases men.’ ‘What is his age?’ They then stated his age. He was as old as Bimbisāra. Thereupon the king addressed them (and said,) ‘Sons, your king is virtuous (like me), and in age too, he is equal to me; can you make your king a friend of mine?’ ‘We can, Sire,’ replied they; (when) the king remitted their taxes, gave them a house, and said to them ‘Go, and sell your merchandize; and at the time of departure, you shall see me.’ When all this had been accomplished, they visited the king at the time of their departure; and the king said to them ‘Go, and, after repeated inquiry as to the health of your king in my name,⁴ say to him, the king is desirous of your friendship.’ They, (the merchants,) expressed their assent, went their way, arranged their goods, took their morning-meal⁵ and having approached their king, accosted him. The king said to them, ‘Men, where (were you)? You were not seen for these (many) days.’ They related all the (foregoing) matters; (to the king), when he greatly delighted, said; ‘Sons, Sādhu! On your account, I have obtained a friend (in the person of) the king of the Majjhimadesa.’

Some time after (some other traders, who were residents of Rājagaha went to Takkasilā. King Pukkusāti, before whom they appeared with offerings, inquired of them from whence they had come; and when he heard they had come from Rājagaha, he asked them: ‘Have you come from the capital of my friend?’ ‘Yes, your Majesty,’ replied the traders. ‘Is my friend in health?’ demanded the prince. Having made that inquiry the king caused to be proclaimed, by beat of drums, that ‘From this day, whenever traders come from the city of my friend, either with caravans of beasts, or caravans of waggons, they shall be provided with habitations in their

¹ A collegiate city of great renown in the north-west of Majjhima (Magadha).

² The Saṅghavatthu are the four pre-eminent virtues of kings, viz.—Dāna ‘gifts—liberality;’ priya vachana, ‘pleasing conversation;’ gṛthachariya, ‘frugal conduct—well being in law;’ and Samanaththa, ‘regarding all as one’s self.’

³ Lit. ‘father and mother.’

⁴ Lit. Mama vachanena, ‘in my language’—‘in my name.’

⁵ This is a bahuvrīhi compound—bhutta pātvrásā,, ‘they-who-ate-the-food-of-early-dawn,’ ‘took their breakfast.’

respective localities, and with allowance, *ba/tā*, from Royal stores; from the period of their entrance into my kingdom,—that they shall also be exempted from taxes, and that in no wise shall they be oppressed.' Bimbisāra also caused a similar proclamation in his own city. Thereafter Bimbisāra sent a leaf¹ to Pukkusāti to the effect, that 'precious articles such as gems, pearls, &c., are produced in the Pachchanta² regions. Should there be anything valuable or worth seeing in my friend's kingdom, withhold it not from me.'

Pukkusāti, in like manner, forwarded a leaf to the effect, that the Majjhimadesa is a great country. If similar precious things are produced in it, my friend (too) should not withhold it from me.' Thus these (two) for a length of time were intimate friends without seeing each other. Of these, who had (thus) entered into terms, Pukkusāti first came by a (suitable) object for a present, that is to say;—he received eight invaluable blankets of five colours; and, thinking 'these blankets are beautiful, I shall send them to my friend'—caused eight (round) caskets to be turned, and lacquered. Having deposited the blankets therein, (they were) secured round the lid with lacquer. They were (then) wrapped in white cloth, and deposited in a chest, which being also covered with cloth, was (stamped) sealed with the king's signet. (This done) he sent Ministers, saying. 'Give this to my friend.' A missive, too, was given to the effect, that, 'this present is worthy the (inspection) acceptance of him who is surrounded by Ministers in the midst of the city.'

They, the Ministers, accordingly went and delivered it to Bimbisāra, who, having heard (its contents) caused by beat of drum, the ministers, etc., to be assembled. Surrounded by them, and seated on the royal³ couch, under the uplifted white state-canopy, in the midst of the capital, he broke the seal, removed the wrapper,⁴ opened the box, and released (untied) its contents; and, when he had seen the round lacquered (caskets), he reflected—'my friend Pukkusāti has sent this present under the impression that his friend was (wealthless) poor.' He then took up a casket; and, feeling its weight with his hand, ascertained that it contained an article of raiment; he struck it on a pedestal of the couch, where the lacquer (with which it had been seamed) dropped down. When he had opened a casket with (his) nail, he saw that it contained a valuable blanket, and caused the others also to be opened. There were blankets in all. When spread, they were beautiful in colour, and soft to the touch; and they were sixteen cubits in length, and eight in width.

The multitude, seeing this, snapped their fingers, waved their garments round their heads; and, highly delighted, exclaimed, 'Pukkusāti, the unseen friend of our king, has sent such a present even without seeing him; such personage is indeed worthy of being made a friend.'

The king caused every one of the blankets to be appraised; and they were all found invaluable. Of these he sent four to Buddha, and kept for himself⁵ four; and reflected.—'One who returns, should send a better gift than the first. An invaluable present has been sent by my friend. What shall I send (him)? What! Is there nothing more valuable in Rājagaha? Yes, there is.⁶ Though the king is fortunate (in precious things,) yet

¹ Doubtless, the *Talipot* (*Tāl-patra*) leaf is meant.

² Lit. (*Pratyanta* or Borderland) 'the barbarous—wild—unenlightened;' but here the foreign regions are meant.

³ Lit.: rare 'best, excellent.'

⁴ Lit.: 'cloth.'

⁵ Lit.: 'in his own house.'

⁶ *No natti*—'not, that there is not.' A double negative to intensify the affirmative. See *Sakuntalā*, pp. 110 and 24, note 1.

from the time he entered the path of *Sotapanna*¹ no precious thing, save the three *Ratānas*² was calculated to produce delight (to him). He (however) commenced to find out some precious thing. A *Ratana*, or precious thing, is twofold—*Saviññana* and *Aviññana*.³ The latter (comprises such things) as gold, silver, &c.; and the former is that which is associated with the senses. The one (*Aviññana*), is an (article of) adornment, contributes to the enjoyment of the other, (*Saviññana*). Thus from among these two *ratānas*, *Saviññanaka* is chief.

Saviññanaka are also two-fold, namely, Brutes and Men. Brutes are (such as) elephants, horses, &c., and the same exist for the very enjoyment of man. Of these two, therefore, man is the chief *ratāna*. The estimable is also two-fold; that is two say, male and female. Here, too, the female, though born for a Universal Monarch, is for the enjoyment of the male. Thus of these two also the very male is the chief. The estimable male is also two-fold—the layman, the recluse;

Here again as to the layman, though he may be a Universal Monarch he makes the five-membered⁴ obeisance to even a Sāmanera of a single day's standing. Thus, of these two also, the very Recluse is the chief. The estimable Recluse is also two-fold—*Sīkha* and *Asīka* (viz., he who has entered the paths, and he who has reached the ends of the paths). Of these a hundred thousand of the first cannot equal the least part of one of the latter. Thus of these, *Asīka* is supreme. He is also two-fold—*Buddha* and *Sāvakā*.⁵ Of these, a hundred thousand of the *Sāvakās* cannot equal the least part (attain) of Buddha. Thus, of these the very Buddha is supreme. The inestimable Buddha is again two-fold *Pachcheka* Buddha and all-perfect Buddha. Here, too, a hundred-thousand *Pachcheka* Buddhas cannot equal the least part of the all-perfect Buddha. Thus, of these two, the all-perfect Buddha is alone supreme. In the world, including (that of) the *dāras*, there is no estimable object (*ratana*) equal to the Buddha.

Therefore (the King) resolving that he would send to his friend this very incomparable *ratana*, asked of the inhabitants of *Takkasīlā*, 'Sons, are there to be seen in your country the three most inestimable objects *Buddha*, *Dharma* and *Saṅgha*?' They replied 'the very names are not known; how (therefore) can they be seen?' Saying 'Sons, very good,' the king with pleasure thus pondered: 'Is it possible, with a view to the people's propitiation, to send Buddha to the residence of my friend? But, Buddhas never remain till the dawn, in the most distant foreign countries Gotama cannot, therefore, go. The great disciples, such as Sāriputta, Moggallāna, etc., cannot be sent: and, since it is my duty, on hearing that priests resided in a foreign country, to send for them hither, and to pay attentions to them; (other) priests also cannot go. Since, however, a missive sent (on the dhamma) is the same as if Buddha and his chief disciples proceeded thither, I shall send a letter!'

Thus pondering, he caused to be made a plate of gold, four cubits long, and about a span wide, and neither very thick, nor very thin. Thinking that

¹ Lit.: 'entrance into the stream'—'fallen into the path,' that which is the first stage of sanctification, leading to final bliss.

² The three gems; the most inestimable things—objects as precious as *ratana* or 'gems'—Jātou jātou jad utkrishtam taddhī ratnam prachakshato, 'whatever is best of its kind, that indeed they call *ratana*.' Hence 'the three gems' is an expression for the triad of Buddhism.

³ See Gogerly's Essay, in the Friend, vol. ii 67.

⁴ See my Essay on modes of Address, in C. B. A. S. J. for 1856-8.

⁵ Lit. 'hearer'—'pupil.'

⁶ Lit. 'there is not even that sound.'

he would write the letter that very morning, he went through his bath,¹ made the *Uposatha* vows,² took his breakfast, and divested himself of all scents, flowers and ornaments. Then taking real vermilion into a gold dish, he closed all the doors below, and entered his palace; and, moreover, opening the casements facing the cardinal points, he sat upon the uppermost³ story,⁴ and wrote⁵ on the gold leaf as follows:—

“Tathāgata has appeared in this world. He is (*Arahan*) a highly sanctified saint. He is supreme Buddha. He is endowed with both *Vijjā* and *Charana*. He is (*Sugata*) one who has attained beatitude. He is fully acquainted with the world. He is the best charioteer (who is able to subjugate) men. He is the teacher of gods and men. He is Buddha, or perfect intelligence. He is worthy of adoration.” These attributes of Buddha were first written on a small portion;—and (he then described how) having perfected the ten pāramitās or pre-eminent duties, he was born in *Tosita*, and was conceived in his mother’s womb, how that event contributed to the world’s emancipation;⁶ what happened when he was yet unborn; what took place when he was a house-holder; how he departed forsaking the world; how he greatly exerted; how, having accomplished difficult acts and having ascended the region of the *Bodhi*,⁷ and having sat upon his unconquerable seat, he attained to the wisdom of *Omni-science*; how (such a result) contributed to the prosperity of the world; and that such another supreme being was not in all the universe, including the heavens—‘Yankinchi, &c.

“Whatever wealth, or whatever most desirable object there may be in this life, or in that which is to come, or in the heavens—the same is not to be compared to Tathāgata. This too is a highly distinguishing characteristic of Buddha. By the power of this truth, may there be prosperity!”

Having thus briefly recorded the virtues of Buddha; the inestimable *dhamma* was secondly lauded as follows:—‘The *dhamma* is well defined by Bhagavān. It is attended with results immediate, and without lapse of time. It is inviting.⁸ It is full of import. It should be acquired individually by the wise.’ This done, a condensed account of the *Sattatinsa boddhupakkhyas* delivered by Buddha were given to the effect, that they were the four *Sati-patthānā* the four *Sammappadhānā*, the four *iddhipadā*, the five *indriya*, the five *bala*, the seven *bojjhangā*, and the eight-bodied supreme *magga*—“You buddha, &c.

Is there a pure thing which the Supreme Buddha has enlarged upon; (or in other words, is there) any *saññāli*, which has been declared (to be productive of) immediate reward; with that *saññāli*⁹ nothing can be compared. This tōo, is a distinguishing characteristic of the word.¹⁰ By the power of this truth, may there be prosperity!

Thus briefly he wrote the character of *dhamma*; and then, thirdly, praised the inestimable *Saṅgha*, as follows:—‘The association of Bhagavān’s disciples¹¹ are well conducted. They live uprightly, prudently, and peace-

1 Lit.: ‘washed his head.’

2 These are the ‘Athangasila.’

3 Akāsa tale—‘story nearest the sky.’

4 Akkharāni likhantō, lit., ‘writing letters.’

5 Lokavivaranam.

6 *Ficus religiosa* the tree under which Gotama became Buddha.

7 Ehīpassiko, lit., that which bids, ‘come and see’—it is inviting—not hidden.

8 The thirty-seven elements of Buddhism. For an explanation of them, see my *Attanagalavansa*, note to Chap. iv., Sec. 7.

9 The act of confining one’s mind to the contemplation of doing good.

10 The *dhamma*—‘doctrines’—the word.

11 The words *bhagavato savakasangho* are repeated after every phrase.

ably. They are (classed collectively into) four pairs; or eight individuals. They are fit objects of charity, are deserving of hospitality, and are worthy of being offered unto. They (stand) to men (in the place of) a merit-productive-field.' This done, he briefly wrote that respectable people who had heard the discourses of Buddha, departed and embraced ascetism; that some did so after abandoning thrones;—some after leaving (the high dignity of a) sub-king; and others (that of) general commander of the Forces; and that when they had so embraced ascetism, they pursued the prescribed duties of *chulla-sīla*, *majjhimasīla*, and *māhāsīla*, &c.¹ He also gave a brief account of the (religious observances, commencing from) *chhadvāra sanvāra*; *sati-sampujāñña*; the four *pachchaya sāntosa*; the nine kinds of *senāsana* and *nivaranappahāna*; together with the (prescribed) *kammathīnāni*, and the results of *parikamma*, *jāhana*, and *abhiññā*, until the extinction of distress. Having then amplified on the sixteen-fold *ānāpāna sāti kammathīnā*,² he wrote that the society of Buddha's disciples were also endowed with virtues like the following:—"Ye putgaldā, &c."

"Are there eight beings who have been praised by the holy, they are four couples, and there are the disciples of Buddha, worthy of being offered unto. Whatever is given unto them is productive of much fruit. This too is a distinguishing characteristic of the clergy. By the power of this truth may there be prosperity."

Having thus briefly stated the virtues of the *Saṅgha*, and written to the effect—that 'the religion of Buddha is well defined—it is very pure. If my friend can, let him abdicate (secular concerns) and embrace ascetism;—he folded the gold plate, wrapped it with a soft blanket, and put it in a wooden casket. It was again deposited in a gold casket, that in a silver casket, that in a gem-set casket, that in a coral casket, that in a ruby casket, that in an emerald casket, that in a crystal casket, that in a casket made of ivory, that in another made of all sorts of gems, that in another made of mat; and that again in a wooden box. Again the wooden box was deposited in a gold box, and that [in other boxes] a box set with all sort of jems—and that in a mat box. This box was again deposited in a wooden chest, and the same in others

¹ *Sātachchīttaṇa*—'the white umbrella,' 'the state canopy.'

² For an exposition of these duties, see the *Brahmajālā suttan*, translated by the Rev. D. J. Gogerly, in C. B. A. S. Journal ii., p. 22 et seq.

³ Some of the theological terms in the above passage, require a brief explanation. *Chhadvāra sanvara*,—'the closing of six avenues; ' the subjugation of six organs of sensation; which lead to the commission of sin. *Satisampujāñña*—'memory, discretion,' 'a memorial retention of that which is ascertained by wisdom.' *Pachchaya sāntosa*—'contentment with *pachchaya*,' or the requirements of an ascetic, which are four in number, viz., robes, food, habitation, and medicine. *Senāsana* 'habitation,' of which there are nine kinds adapted to the recluse. *Nivaranappahāna*, 'destruction of that which screens; ' overcoming the obstacles against the leading of a religious life, which are stated to be five, viz., (1) lust, (2) evil design, (3) apathetic indifference, (4) perturbation of the mind arising from irresolution and pride, and (5) doubt upon eight religious matters,—viz., Buddha, Dhamma, Sangha, a previous state of being, a future existence, a past-and-future state of being, the causes of combined-existence. [See Ceylon Friend for 1839], and vacillation and doubt upon all matters. *Kammathīnā*,—forty courses of religious action, such as devout meditation, &c. *Parikamma*, an initiatory rite of ascetism, which ought to be completed before the entrance upon *dhyāna*. It is the fixing of the mind upon one of the four elements: earth, air, fire, and water, so as to impress it with the reality of the substance on which the recluse contemplates; and also the continuing to address the element, repeating its name, until the mind attains that degree of absorption, which disables the sentient faculties from discerning any other subject. *Dhyāna*, is 'abstract meditation,' of which there are four degrees, each of which being considered, a sanctified state or path to *uibban*, or the extinction of existence, *ānāpāna sāti kammathīnā*; also sixteen modes of devout and abstract meditation by means of drawing the breath, &c. See *Gunānanda Suttan*.

in the order above indicated [until you come to] a chest set with all sorts of gems—and that again in a mat chest. The same being then covered with cloth, and sealed with the signet of the king, he gave [the following] orders to his Minister. ‘Adorn the paths within the limits of my city. Let that path be eight *usabha*¹ in width of which four need only be cleared. But the middle four *usabha* should be prepared (in a manner) befitting royalty.’

Thereafter (the king) caused his royal elephant to be adorned, and to place a chair upon him, and to set (over it) the white canopy of state. He also caused the streets in the city to be purified (and cleared) by being sprinkled (with water) and swept;—(lined) with flags and banners, plantain trees, and water vessels,² and (scented) with incense, flowers, &c. He caused, running messengers to be sent to the intermediate dwellers³ bidding them hold a festival as directed, within the limits of their respective residences. Being adorned (himself) completely, and escorted by his forces, including the band of musicians, and with a view to the transmission of his gift, the king proceeded to the limits of his city, and addressed his Minister: ‘Son, let not my friend Pukkusāti, in accepting this gift receive it in the midst of his wives; but let him do so after entering his (own) palace.’ So saying, and making the five-membered,⁴ under the reflection that Buddha (himself) proceeded to the foreign regions, the king returned home. The intermediate dwellers prepared the way as they were bidden, and caused the progressive conveyance of the gift.

Pukkusāti observing the same formalities (above described) prepared the way from the limits of his rule, decorated the city, and went to meet the gift. The same reached Takkasilā on the day of Uposatha.⁵ The minister, who was the bearer of the present, delivered the king’s message. When the king had heard it he paid the necessary attentions to those who accompanied the present, ascended the palace with it, and placed a sentry at the door with orders that none should enter the palace. [This done], he opened the casement, placed the present upon a high seat, and he himself sat upon a low one. He [then] broke the seal, removed the cloth [covering], and opening each gradually from the mat chest to the wooden casket, reflected thus:—

‘There is nothing remarkable in this. It is (perhaps) the receptacle of a precious thing. Doubtless there has arisen in the Majjhimadesa a *rutana* worthy of being heard.’ Thereafter he opened the casket, broke the royal seal, and, disengaging the soft blanket, saw the gold plate. When he had unfolded it, he (observed) that they were indeed pretty, that they were exact in (the formation) of their heads, that they were quadrangular,⁶ and that the lines were all uniform; and commenced to read it from the beginning. Great was his joy on reading that *Tathāgata* had appeared in the world, and of his character. The ninety-nine thousand hairs of the body stood on end in their sockets. He became unconscious as to whether he stood or sat.⁷ Profound was his joy to reflect that he had on account of his friend, heard of the religion which it was difficult to attain even in a hundred thousand *koti* of *kalpas*.⁸ He was (thence) unable to [proceed

¹ A measure of seventy yards. See *Abhidhanapadikā*, p. 23.

² Jars or vases filled with flowers, and water.

³ Residents between the two states.

⁴ See my Essay on Titles of Address in the C.B.R.A.S., 1856–8, p. 261.

⁵ The Sabbath of the Buddhists, which is the day of the full moon, &c.

⁶ This proves the character to have been the Square Pali. *Ed.*

⁷ ‘Whether he stood on his head, or his feet.’

⁸ See Glossary to the Mahawansa for an explanation of these terms.

with the] perusal [of the missive], and therefore, sat¹ down ; and, when excited feelings had subsided, he resumed to read the characteristics of dhamma, [commencing with] svakkhāto bhagavatā dhammō, etc. Here also the king became [filled with joy] as before ; and [therefore] paused (for a while) : and when his excitement had again subsided, he returned to the letter, reading the characteristics of the Sangha, commencing from supatippanna, etc. Again the king became excited as before. At last having read the ānūpāna satikammathānun at the very end [of the letter] he entered upon the four and five-fold jhānas.² He (the king) was thus spending his entire time in the enjoyment of the jhāna ; and no one was able to see him, except it were a young page who entered (his apartment). In this manner he spent half a month.

TEXT.

EDITED BY C. A. SEELAKKIHANDHA STHAVIRA OF SAILABIMBARAMA,
DODANDUWA, CEYLON.

This is from Papanchasūlāni, the Attākathā of Majjhimanikā.

मञ्जिभमदेषि किर राजगहनगरे विम्बिसारे रज्जं कारेन्ते पच्चन्ते तक्कसिलानगरे पुक्कुसाति रज्जं कारेचि । अथ तक्कसिलातो भग्दः गहेत्वा वाणिजा राजगहं आगता । पख्याकारं गहेत्वा राजानं अहृषंसु । राजा ते वन्दित्वा ठिते ‘कथ्यवासिनो तुम्हे’ ति पुच्छि । ‘तक्कसिलावासिनो देवा’ ति – ‘अथ ते राजा जनपदस्त खेमसुभिकवतादीनि नगरस्त च पवर्त्त्ते पुच्छित्वा ‘को नाम तुम्हाकं राजा’ ति पुच्छि’ – ‘पुक्कुसाति नाम देवा’ ति – ‘धम्मिको’ ति ? आम देव धम्मिको चतुर्हि सङ्घावत्यूहि जनं सङ्घशाति, लोकस्त माता पितुडाने ठितो, अङ्के निपन्नाराकं विषय जनं तोषेती – ति ? ‘कतरस्मि वये वत्तती’ ति ? – अथस्त वयं श्राचिकित्तंसु । विम्बिसारेन सम वये ठितो । अथ ते राजा आह ‘ताता तुम्हाकं राजा धम्मिको च वयेन च मे समानो सकुणेयाथ तुम्हाकं राजानं सम मित्तं कातु’ ति । ‘सङ्कोमदेवा’ ति । राजा तेसं सुङ्कं विस्तजेत्वा गेहं दापेत्वा ‘गच्छथ भग्दः विक्खित्वा गमनकाले मं दिस्त्वा गच्छेयाथा’ ति आह । तथा कल्वा गमनकाले राजानं अहृषंसु । राजा “गच्छथ तुम्हाकं राजानं सम वचनेन पुनप्युन आरोग्यं पुच्छित्वा ‘राजा तुम्हेहि सङ्किं मित्तभावं इच्छती’ ति वदथाति आह । ते साधूति पटिसुणित्वा गन्त्वा भग्दः पटिसामेत्वा भुत्तपातरासा राजानं उपसङ्कमित्वा वन्दित्सु । राजा ‘काहं भने तुम्हे इमे दिवसे न दिस्त्वथा’ ति पुच्छि । ते सबं पवर्त्तं आरोचेत्सु । राजा ‘साधु ताता तुम्हे निस्ताय मया मञ्जिभमदेषि राजा मित्तो लट्टो’ ति अत्तमानो अहोविः ॥

अपरभागे राजगहवासिनो पि वाणिजा तक्कसिलं अगमंसु । ते पख्याकारं गहेत्वा आगते पुक्कुसाति राजा कुतो आगतत्याति पुच्छित्वा राजगहतोति सुत्वा ‘मग्दं बहायस्त नगरतो आगता तुम्हे’ ति । आम देवाति । ‘आरोग्यं मे सहायस्ता’ ति । आरोग्यं पुच्छित्वा

¹ Paused for a while.

² See Hardy's Eastern Monachism, p. 253.

‘अग्नपट्टाय भद्रं सहायस्स नगरतो जङ्घवर्णेन वा सकटवर्णेन वा वर्णिजा आगच्छन्ति सब्बें मम विसयं पविड्कालतो पट्टाय वसनद्वानेसु गेहानि राजकोट्टागारतो निवापं देनु मुद्धं विस्तर्जन्तु किञ्चि उपद्वयं माकरोल्लू’ ति भेरिं चरापेषि । विम्बिसारो पि अत्तनो नगरे तथेव भेरिं चरापेषि । अथ विम्बिसारो पुक्कुसातिस्स पर्यं पहिणि । ‘पञ्चलदेशे नाम मणिसुचादीनि रतनानि उपज्जन्ति । यं भद्रं सहायस्स रजो दस्तनीयं वा रतनं उपज्जति तथ्य मे मामच्छरायतूति’ । पुक्कुसाति पि ‘मज्जिम देसो नाम महाजनपदो य तथ्य एवर्हं रतनं उपज्जति तथ्य मे सहायो मामच्छरायतूति’ पर्यं पहिणि । ‘एवं ते गच्छन्ते काले अद्भुमञ्जं अदिस्खा दल्हमिता अहेसु । एवं तेसं कतिकं काला वसन्तान मेव पठमतरं पुक्कुसातिस्स पर्याकारो उपज्जि, — राजा किर अट्ट पञ्चपर्यं अनगद्यकम्बले लभि । सो ‘अति सुन्दरा इमे कम्बला सहायस्स मे पेसिस्सामौ’ ति लाखागुलमट्टे अट्ट करण्डके लिखापेत्वा तेसु ते कम्बले पक्किपित्वा लाखाय वट्टापेत्वा सेतवर्णेन वेठेत्वा समुग्मे पक्किव-पित्वा वर्णेन वेठेत्वा राज मुद्धिकाय लज्जेत्वा ‘भद्रं सहायस्स देशा’ ति अमच्चे पेसेषि । साधनस्त्र अदासि, ‘अयं पर्याकारो नगरमञ्जो अमच्चादि परिवुतेन दट्टब्बो’ ति । ते गन्त्वा विम्बिसारस्स अदंसु । सो साधनं सुत्वा अमच्चादयो सन्निपतन्तूति भेरिं चरापेत्वा नगरमञ्जो अमच्चादि परिवुतो सेतवर्णेन धारियमानेन पञ्चद्धुवरे निरिद्धो लज्जं भिन्दित्वा वर्त्यं अपनेत्वा समुग्मं विवरित्वा अन्तो भण्डिकं सुच्छित्वा लाखागुले दिस्खा ‘भद्रं सहायो पुक्कु-साति ऊनवितक्को मे सहायोति मञ्जमानो मञ्जे इमं पर्याकारं पहिण्यौ’ ति । एकं गुलं गहेत्वा हृत्येन वट्टेत्वा तुलयन्तो अन्तो दुस्सम्बद्धं अत्यीति अज्ञासि । अथ नं पञ्चद्धुपादे पहरि । तावदेव लाखा परिपति । सो नखेन करण्डकं विवरित्वा अन्तो कम्बलरततं दिस्खा इतरेषि विवरापेषि । सब्बेसु कम्बला अहेसु । अथ ने पर्यापेषि । ते वस्त्रसम्पन्ना फस्ससम्पन्ना दीघतो सोलुसहत्या तिरियं अद्वृष्टत्या अहेसु । महाजनो दिस्खा अद्भुलियो फोटेषि चेलुक्कियं अकासि । अम्हाकं रञ्जो अदिट्टसहायो पुक्कुसाति अदिस्खाव एवर्हं पर्याकारं पेसेषि । ‘युत्तं एवर्हं मित्तं कातुं’ ति अत्तमानो अहोषि । राजा एकमेकं कम्बलं अग्रधापेषि । संबे अनगद्य अहेसु । तेसु चत्तारो सम्मासम्बुद्धस्स पेसित्वा चत्तारो अत्तनो घरे अकासि । ततो चिन्तेषि पच्छापेसेन्तेन पठमं पेसितपर्याकारतो अतिरेकं पेसितु वट्टति । सहायेन च मे अनगद्यो पर्याकारो पेसितो । किं तु खो पेसेमीति, किं पन राज-गहे ततो अधिकं रतनं नत्यौ’ ति । नो नत्यि, महापुञ्जो राजा अपि खो पनस्स सोता-पञ्जकालतो पट्टाय ठपेत्वा तैर्णि रतनानि अञ्जं रतनं सोमनस्स जनेतुं समत्यं नाम नत्यि । सो रतनं विचिनितुं आरम्भो । रतनं नाम चविज्ञाणकं अविज्ञाणकन्ति हुविधं, तथ्य अविज्ञाणकं सुवस्त्ररजतादि चविज्ञाणकं इन्द्रियपठिबद्धं । अविज्ञाणकं चविज्ञाणकस्त्रिय अलङ्कारादिवसिन परिभेगं होति । इति इमेसु द्वीसु रतनेसु चविज्ञाणकं सेष्टं । चवि-ज्ञाणकम्बि हुविधं तिरच्छानगतरतनं मनुस्सरतनन्ति । तथ्य तिरच्छानगतं हृत्य अस्तादि तम्भि मनुस्सानं उपभोगत्यमेव निष्क्रित्सति । इति इमेसु द्वीसु मनुस्सरतनं सेष्टं । मनुस्स-

रतनमि तुविधं, इत्यिरतनं पुरिसरतनन्ति, तत्य चक्रवत्तिरङ्गो उपग्रहत्यिरतनमि पुरिस-
स्तेव उपभोगं । इति इमेषु द्वौषु पुरिसरतनमेव सेठुं । पुरिसरतनमि दुविधं, आगारिय-
रतनं अनगारियरतनस्थ । तत्य आगारियरतने आपि चक्रवत्तिराजा आज्ञपञ्चजितसामयेरं
पञ्चपतितितेन वन्दति । इति इमेषु द्वौषु अनगारियरतनमेव सेठुं । अनगारियरतनमि
हुविधं, सेखरतनं आसेखरतनस्थ । तत्य सतसहस्रमि सेखानं आसेखस्स पदेसं न पापुणाति ।
इति इमेषु द्वौषु आसेखरतनमेव सेठुं । तमि दुविधं बुद्धरतनं सावकरतनन्ति । तत्य सत-
सहस्रमिः सावकरतनानं बुद्धरतनस्स पदेसं न पापुणाति । इति इमेषु द्वौषु बुद्धरतनमेव
सेठुं । बुद्धरतनमि दुविधं, पच्चेकबुद्धरतनं सञ्जेज्जुबुद्धरतनन्ति । तत्य सतसहस्रमि पच्चेक-
बुद्धानं सञ्जेज्जुबुद्धस्स पदेसं न पापुणाति । इति इमेषु द्वौषु सञ्जेज्जुबुद्धरतनं येव सेठुं ।
सदेवकक्षिं हि लोके बुद्धरतनस्मं रतनं नाम नात्य । तस्मा असदिसमेव रतनं भद्धं सहा-
यस्स पेसेस्तामीति चिन्तेत्वा तक्षसिलावासिनो पुच्छ । ‘ताता तुम्हाकं जनपदे बुद्धो धम्मो
सहुगोति इमानि तीर्णि रतनानि दिस्त्वातीति’ । घोसो पि को कहाराज तत्य नात्य दस्तनं
पन कुलो ति । सुन्दरं ताताति, राजा तुडो चिन्तेचि – ‘सक्का भवेय जनसङ्गहत्याय मद्धं
सहायस्स वसनटानं सम्मासम्बुद्धं पेसेतुं । बुद्धापन पच्चन्तिमेषु जनपदेषु न अस्तुं उटुपेन्ति ।
तस्मा सत्यारा गन्तुं न सक्का । सारिपुत्रमोगाल्लानाइयो महासावके पेसेतुं सक्का भवेय । मथा
पन थेरा पच्चन्ते वसन्तैति सुल्ला पि मनुस्ये पेचेत्वा ते अत्तनो समीपं आनापेत्वा उपटातुमेव
युक्तं तस्मा थेरेहिपि न सक्का गन्तुं । येन पनाकारेन सासनेपेसिते सत्या च महासावको च
गता विय होन्ति । तेनाकारेन सासनं पहिणिस्तामी ति चिन्तेत्वा चतुरतनापामं विद्यि-
भत्तपुशुलं नातिनु नातिबहुलं सुवस्थपटुं कारापेत्वा तत्य आज्ञ आक्खरानि लिखिस्तामीति
पातोवसीवं नहायित्वा उपोसथङ्गानि अधिड्वाय सुत्तपातरासो अपनीत गन्धमालाभरयो
सुवस्थासरकेन जातिहङ्गुलकं आदाय ढेड्तो पट्टाय द्वारानि पि दहन्तो पासदं आश्रह
‘हिसासुखं सौहपञ्चरं विवरित्वा आकाशतले निशीदित्वा सुवस्थपटुं आक्खरानि लिखन्तो ।
‘इधं तथागतो लोके उपग्रहं ओरहं सम्मासम्बुद्धो विजाचरणसम्पन्नो सुगतो लोकविदू
अनुकरो पुरिसदम्भसारथी सत्या देवमनुस्तानं बुद्धो भगवा’ ति । बुद्धगुणे ताव एकपदेसेन
लिखिः । ततो एवं दसपारमियो पूरेत्वा तुषित भवनतो चवित्वा मातुकुच्छस्मि पठिबन्धि-
मगणिः । एवं लोकविवरणं आहोसि । मातुकुच्छयं वसमाने इहं नाम आहोसि । आगारमञ्चो
वसमाने इहं नाम । एवं महाभिनिकितमगं निक्षन्तो । एवं महापधानं पदहि । एवं
हुक्करकारिकं काला महाबोधिमण्डं आरुग्ह अपराजित पञ्चङ्गे निशिन्नो सञ्जुतजाणं पठि-
विज्ञ । सञ्जुतं पठिविज्ञानस्स एवं लोकविवरणं आहोसि । वरेवके लोके आज्ञं
एवहरपं रतनं नाम नात्यीति ।

यं किञ्चित् विज्ञिं इधवा झरं वा सगेषु वायं रतनं पणीतं ।
न नोसमं अत्यि तथागतेन इदमि बुद्धे रतनं पणीतं ॥

एतेन सच्चेन सुवर्त्त्य होतु ॥

एवं एकदेसेन बुद्धगुणे लिखिता द्रुतियं धम्मरतनं थोमेन्तो ‘स्वाक्ष्वातो भगवता धम्मो संदिद्धिको अकालिको शहिपस्तिको ओपनयिको पञ्चतं वेदितब्बो विज्ञाहि’ चत्तरो सति-पट्टाना चत्तरो सम्पाद्याना, चत्तरो इष्टिपादा पञ्चित्रियानि पञ्चबलानि सत्तश्चेष्टान्। अरियो आठृत्विको मग्गो ति सत्यारा वेचितधम्मो नाम एवरुपो च एवरुपो चाति सत्ततिंष-बोधपवित्रये एकदेसेन लिखिता ।

यं बुद्धसेष्टो परिवर्षयौ सुचिं समाधिमानन्तरिक्षमाङ्ग ।

समाधिना तेन समो न विज्ञति इदम्भि धर्मे रतनं पणीतं ॥

एतेन सच्चेन सुवर्त्त्य होतु ॥

एवं एकदेसेन धम्मगुणे लिखि । ततो ततियं सञ्च्छरतनं थोमेन्तो ‘सुषटिपन्नो भगवतो सावकसङ्गो उज्जुपटिपन्नो भगवतो सावकसङ्गो ज्ञायपटिपन्नो भगवतो सावकसङ्गो सामी-विपटिपन्नो भगवतो सावकसङ्गो यदिदं चत्तारि पुरिसुग्गानि अट्टपुरिसुग्गला एस भग-वतो सावकसङ्गो आहुणेयो पाहुणेयो इक्षिणेयो अञ्जलिकरणीयो अनुचरं पुञ्चक्ते तं लोकस्तु’ – कुलपुत्तानाम सत्यु धम्मकथं सुत्वा एवं निकरमिता पञ्चजन्ति । केवि सेत-च्छत्तं पहाय पञ्चजन्ति । केवि उपरज्जं, केवि सेनापतिड्डानादीनि पहाय पञ्चजन्ति । पञ्चजित्वा एन इमच्च पटिपत्तिं पूरेत्तीति चुल्लसील मञ्जिमसील कहायौलादीनि एकदेसेन लिखिता क्लावरसंवरं सतिसम्यज्ज्ञं चतुपच्यसन्तोसं नवविधिसेनासनं नीवरणपहानपरि-काममञ्जिकानाभिज्ञा अट्टपत्तिं कम्मट्टानानि याव आसवक्षया एकदेसेन लिखि । शोल्स-क्षत्तुकं आनापानसतिकम्मट्टानं वित्यारेनेव लिखिता सत्यु सावकसङ्गो नाम एवरुपेहि च गुणेहि समद्वागतो ।

ये पुग्गला अट्टसं पसत्या चत्तारि एतानि युगानि होन्ति ।

ते दक्षिणेया सुगतस्य सावका एतेसु दिज्ञानि महफ्लानि ॥

इदम्भि सङ्गे रतनं पणीतं एतेन सच्चेन सुवर्त्त्य होतु—

एकदेसेन सञ्च्छगुणे लिखिता ‘भगवतो साचनं स्वाक्ष्वातं नीयाणिकं सचे मर्हं सहाया बङ्गोति निकरमिता पञ्चजतू’ ति – लिखिता सुवस्थापटु’ संहरिता सुखुमकम्बलेन वेठेतो सारसमुग्गे परिवर्पिता तं समुग्गं सुवस्थासमुग्गे, सुवस्थासयं रजतमये, रजतमयं मणिमये, मणिमयं पदालमये, पदालमयं लोहितङ्गमये, लोहितङ्गमयं मसारगल्लमये, मसारगल्लमयं फलिकमये, फलिकमयं दन्तमये, दन्तमयं सञ्चरतमये, सञ्चरतमयं किलञ्जमये, किलञ्जमयं बमुग्गं सारकमण्डके ठपेति । पुन सारकमण्डकं सुवस्थाकागड्कोति पुरिमनयेनेव हरिता सञ्च-रतनमयं करण्डकं किलञ्जमये करण्डके ठपेति । ततो किलञ्जमयं सारमये पेलाया’ ति । पुन

वुत्तनयेनेव हरित्वा सब्बरतनमयपेलं किलङ्गमयपेलाय ठपेत्वा बहि वर्त्य निवासेत्वा राजामु-
द्विकाय लज्जेत्वा अमवे आणापेचि 'मम आणापवच्चित्तडाने मग्नं आलङ्गारापेण मग्नो आङ्गूष-
भवित्यातो हृतु । आत्रुसभडानं खोधितमत्तकमेव हृतु मज्जे चतुर्सभं राजानुभावेन पठिया-
देशाति । ततो मङ्गलाहरित्य' अलङ्गारापेत्वा तस्य उपरिपङ्गङ्गं पञ्चापेत्वा ईतच्छतं
उक्षापेत्वा नगरवीथियो खित्तममडा समुस्सित धजपताक कदलि पुख्यघट गन्धूपपुण्डादौहि
सुपरिमिहिता कारेत्वा अत्तनो अत्तनो विक्षयपदेसे एवरुपं पूजं करोन्तु' ति अन्तरभोगिकानं
जवनदूसे पेसेत्वा सयं सब्बाकारेन अलङ्गरित्वा सब्बतालावचरसमिस्स बलकायपरिवृत्तो
पक्षाकारं पेसेमैति अत्ततो विक्षयपरिवृत्तं गन्त्वा अमव्यस्स मुख्यासनं अदाचि । 'तात
मङ्गं सहायो पुक्कुसाति इमं पक्षाकारं पठिच्छन्तो ओरोधामज्जे अपठिच्छित्वा पासादं
आहश्च पठिच्छतु' ति एवं सासनं दत्वा पच्चन्तवेसं सत्यागच्छतीति पक्षपतिद्वितेन वन्दित्वा
निवृत्ति । अन्तरभोगी सेनेव नियासेन मग्नं पठियादेत्वा पक्षाकारं नयिंसु । पुक्कुसाति पि
अत्तनो रज्जूसौमतो पट्टाय तेनेव नियासेन मग्नं पठियादेत्वा नगरं अलङ्गारापेत्वा पक्षा-
कारस्स पच्चुगमनं अकाचि । पक्षाकारोतक्षिलं पापुण्णन्तो उपोक्षयद्विवसे पापुणि पक्षाकारं
गहेत्वा गत अमव्यो पि रङ्गा वुत्त सासनं आरोचेचि राजा तं सुत्वा पक्षाकारेन सद्भिं
आगतानं कत्तब्बकिञ्चं विचारेत्वा पक्षाकारं आदाय पासादं आहश्च 'मा इध कोचि पावि-
सीति द्वाररक्ष' कारेत्वा सोहपञ्चरं विवरित्वा पक्षाकारं उच्चासने ठपेत्वा सयं नौचासने
निविन्नो लज्जेन छिन्दित्वा वाचं अपनेत्वा किलङ्गपेलोतो पट्टाय अनुपुच्चेन विवरन्तो सार-
मयसमुग्नं दिस्वा चिन्नेचि । 'महापरिहारो नाऽयं श्रद्धुस्सरतनस्स भविस्सति अङ्गा मज्जिम-
देसे सोतब्बयुत्तकं रतनं उपग्रहत्त' । अथ नं समुग्नं विवरित्वा राजलज्जनं भिन्दित्वा
सुखुमकम्बलं उभतो विग्रहित्वा सुवस्थपटुं अद्वैष । सो तं प्रसरेत्वा 'मनापनि वत
अक्षवरानि समसौसानि समएन्तीनि चतुरस्सानीति आदितो पट्टाय वाचेतु आरभि । तस्य
इध तथागतो लोके उपन्नोति बुद्धगुणे वाचेन्तस्स बलवसोमनस्सं उपच्छि । नवनवुति-
लोमकूपसहस्रानि उद्गगलोमानि अहेद्दुः । अत्तनो ठितभावं वा निविन्नमावं वा न
जानाति । अथस्स कप्पकोटि सतसहस्रेहि पि एवं दुल्लभसासनं सहायं निस्साय सोतुं
लभित्ति भौयो बलवपौति उद्दपादि । सो उपरि वाचेतुं अशक्तोन्तो यावपौति वेगपस्तुद्विया
निसौदित्वा परतो 'स्वाक्षातो भगवता धम्मो' ति धम्मगुणे आरभि । तत्रापिस्स तथेव
अहोसि । सो पुन याव पौतिवेगपस्तुद्विया निसौदित्वा परतो 'सुपठिपन्नो' ति बुद्धगुणे
आरभि । तत्रापिस्स तथेव अहोसि । अथ सब्बपरियन्ते आनापानसतिकमडानं वाचेत्वा
चतुर्कूपच्छकभानानि निब्बतेचि । सो भानसुखेनेव वौतिनामेति अङ्गो कोचि ददुं न लभति ।
एकोव चुल्लपट्टाको पविष्टति एवं अङ्गमासमतं वौतिनामेचि ॥ - * * *

NOTES ON THE SVAYAMBHŪ PURANAM.

BY

PĀNDIT HARAPRASĀD CĀSTRI, M.A.

This is a Purāṇa and it is a Buddhist one. The Hindus have eighteen Mahāpurāṇas, eighteen Upapurāṇas, and about 50 works which are classed as Purāṇas, though neither belonging to the 'Mahā' nor to the 'Upa' sections. At an average of 5,000 Člokas, per work, the Hindu purāṇas run through about 4,50,000 Člokas, and will fill 90 volumes of moderate size, at the rate of 5,000 Člokas per volume. It is remarkable, that while the Hindus have such a vast Purānic literature, the Buddhists have but only one work, the extent of which is not more than 5,000 Člokas.

The origin of the Hindu purāṇas is to be traced, like every thing Hindu, in the Vedas, not so much in the Saṃhitās, as in the Brāhmaṇas. These are designed to explain the meaning of Saṃhitā Mantras, used in sacrifices, and to explain the various processes in the performance of these. In the course of these explanations, various topics are discussed upon. Of these, some relate to contemporary human affairs, and are called *Nārāyaṇas*; some to past affairs of the world, human and divine, and are called *Purāvritta*; others, again, to traditions handed from generation to generation, without any knowledge how they originated. These are called *Itihāsas*. These *Nārāyaṇas*, *Purāvrittas*, and *Itihāsas* are not to be found in one place, or in any chapter or chapters of the Brāhmaṇas, but are found scattered all over the works in small passages. The theory is that these *Purāvritta* passages are illustrated, added to, amplified, and expatiated upon in the works which go by the name of the Purāṇas. These derive their authority from the Vedas, and are regarded as one of the eighteen *Mahāvidyās*, or orthodox branches of knowledge.

The Buddhist Purāṇas does not, of course, derive its authority from the Vedas. It stands on the authority of the interlocutors, who are, in the first instance, Jayaçrī and Jineçvari; in the second instance, Açoka and Upagupta, and in the third Buddha and Maitrya. Thus, it fulfils the condition of *shatsamvāda*, as being repeated by three sets of interlocutors at three different times. The great merit of this work is that China and Nepal have been described in it.

China is described as a vast country, surrounded almost on all sides by unfathomable oceans. It is a populous country full of cities, marts, ports, villages, and hamlets. At its vast capital, with a circuit which can—though the reading here seems to be obscure—be traversed in eight months. There is a mountain named *Pancaçirsha*, in the midst of this capital, at the top of which there is a lake. In the midst of this lake there is a palace. There lives *Manjūçrī*, the guardian saint of China, with two of his wives, *Kesini* and *Upakesini*. He is the greatest authority in *Tantric* Buddhism. There is another saint, named *Manjudeva*, who is sometimes regarded as the same person as *Manjūçrī* and at others as a different person, though he comes later than *Manjūçrī* in China, he is regarded as the guardian saint of Nepal. Nepal was once a vast mountain-lake, named Kālihrad with the Svayambhū light in its midst, which was one cubit high. The light being in the midst of the lake, unapproachable by the great majority of celestial and terrestrial beings, *Manjūdeva* coming on a pilgrimage to Nepal determined to cut the side of

the mountain and discharge the water. He took up a sharp sword in his right hand and a copy of the *Prājñāpāramitā* in the left, and took his stand on a lion and a griffin. He took a survey of the whole lake and at last found the southern part practicable. First of all, he cut the mounts Kāpotala, Gandhāvati, Mrigasthali, Gokarna, Barapu, and Tantrāvati. Wherever there was an obstruction of water the passage was made clear by means of the sword. It took four days and nights to make the place dry. There was, however, a small residue of water to the south of the Gandhāvati which was made into a small lake, named Kādhāra, or Svanāda, the abode of Karkotaka, the Nāga. It became as sacred as the large lake Kālīhrada had been. There is a local tradition that a plunge in its holy waters confers wealth, and so it is sometimes called Dhanāda. The lotus in the lake on which stood the Svayambhū light was converted into a peak named Padmagiri. The mount which was found on the western side of the large lake, thus dried up, was named after Manjuṣrī the great saint. On the top of this there was a small lake more sacred than Dhanāda, in the midst of which there was the Padmagiri.

Manjūdeva introduced agriculture in Nepal. He used to drive his plough by means of his favorite lion and griffin. The place first ploughed by him is named Manjūdeva-krisei-bhūmi. He was found driving the plough in this fashion by Dharmācī Mitra, a famous Buddhist monk from the Bikramāl monastery in Benares, which obtained its other name, Kāśī, from Buddha Kāśyapa, who was born there in the family of a Brāhmaṇa who was the priest to the king.² Dharmācī Mitra came from Benares determined to proceed to Manjūcīri, in China, to get certain abstruse points of Buddhist worship explained. He, however, had not to proceed so far, as he found Manjūdeva, who appears to be something like an incarnation, or an image of Manjūcīri in Nepal.

There was in the country Gaura, a large city with only one gate strongly guarded. There reigned at the time of Rishi Kātyapa, a powerful king, named Pracanda Deva, who abdicated in favor of his son Cāktideva and renounced the world. He came to Nepal and obtained the name of Cāntikara. He built the Svayambhū Chaitya with brick and mud. He built several cities, of which one goes by his name, Cāntipura, and then retired to China. He covered the Svayambhū light with a piece of stone. He remained con-

^१ शासिना काश्यपेनापि जन्मष्टतादपि तथा ।
एथोरपि सुसारा च काशीक्षेत्रं प्रईदितं ॥

तस्मात् काश्यपजलाच्च काषीनाम् प्रसिद्धकं ।

एवं गुणमयं द्वेत्रं काश्यपजाताच्च काशी ।

वाराणस्यां नगर्याच्च विहारे यत्र ख्यातिके ।

तदा विक्रमश्चैलसि विहारे वसदुत्तमः ॥

धर्मश्रीमित्रोनामोऽयं भिक्षुः पण्डितकाञ्चुकः ।

sealed in one of the caves or holes of the Svayambhū peak, where he was found ages after by Gunakāma Deva, a descendant of his son Čaktideva, who came to Nepal. Čāntikara advised Gunakāma to worship the nine Nāgas in order to bring copious rain at a time when the valley was afflicted with famine. It is said that the gods and goddesses from heaven, and Viçvakarmā in particular, advised him and helped him and worked for him in the construction of the brick and mud Chaitya. Kuvera consecrated the mud. Baruna poured water into it and reduced it into clay. Vishṇu with Rādhā prepared the lumps of clay. Yama cut them into bricks. Vāyu dried them. Naiṣṭya, or the Lord of Rākshasas, raised the dried bricks. Viçvakarmā brought them together, consecrated the pile, and put fire into it. Agni burnt it.

Vāgmati is a sacred river in Nepal. It was miraculously produced by the Krakucchanda, in the Tathāyuga, from his fingers with a view to show something wonderful to his hearers. Vāgmati is as sacred as the celestial stream Mandākinī. There is another stream named Keçavati in the valley. It was produced in the following way. Krakucchanda had a large number of followers. He got them to shave their hair and beards. The whole was piled up. The pile produced a stream: a holy and sacred one.

Buddhism is considered by many as not opposed to the caste-system, as a factor in social organization. In India the lay Buddhists were caste-men. But there is no distinction of caste in the "Holy Order." This is evidenced by a long passage in the *Svayambhū purāna* which enumerates three classes of men: one allowed to touch the *Svayambhū* stone, one to offer *pūjā* and the other to see it from a distance. The enumeration is a pretty long one. Brāhmaṇas, Brahmacāris, Yogis engaged in the *Yogapraxis*, Kshatriyas, Vaīcyas, Satḍūdras, Gandhikas, workers in metal, in gold and silver, and in precious stones, workers in copper, in bell-metal, in iron, the manufacturers of flags and silken cloth, weavers, confectioners, rice-huskers, traders, those who live by their hereditary trade, should worship *Svayambhū*. The scribes, the artizans, beetle sellers, agriculturists, barbers, workers in leather, carpenters, those who cook flesh, the brewers, and the butchers, oilmen, producers of *ghi*, and others, are allowed to offer lights to *Svayambhū*. But the chāmārs, the Yogis, the Mataṅgas, and washermen should salute *Svayambhū* from a distance. Here a great distinction has been made between the *Yogis* actually engaged in the *Yoga*, who have been given a place next to the Brāhmaṇ, and the *Yogis* who are not so engaged, who come after chāmārs, and along with washermen. I offer no remarks on this, and leave the great question of accounting for the origin of the *Yogi* caste all over India, to be dealt with by the gentleman in charge of the ethnological work.¹

The work *Svayambhūpurān* unfortunately is not very old. I am sorry to differ from the late Dr. Rājendralāl Mitra, who says that the work is at least five hundred years old; but I do so on good authority. It mentions Yakshamalla who reigned in 1460, and after whom the valley was divided into

¹ इत्यं गुणमये काश्चां भविष्ये च विशेषतः ।

कलियुगे विश्वेश्वरं तत्रेश्वरं भविष्यति ॥

.....
देवाशुरमनुष्याणां शास्त्रा विश्वेश्वरं अपि ।

मृच्छैस्त द्वातराज्येऽपि सो गुप्तो भविष्यति ॥

two kingdoms. But it mentions Narendra Deva, a Sāmanta.¹ Now, in Mr. Bendall's list of Nepāla kings, there is a king named Narendra Deva who reigned by the middle of the seventeenth century (1642 or there about), and belonged to the Bhātgaon kingdom. We could have neglected all this as coming at the end of the work, where verses might be added to and interpolated. But in the seventh chapter of the work there is an allusion to the disappearance of the Viçvēvara in Benares.² Now Viçvēvara disappeared twice,

ततोऽपि दीर्घकालेऽत्र महामञ्चराजकुलैः ।
यद्यमल्लस्तत्र राज्ये समुद्भूतादाज्यं द्वात् ॥
.....
ततः पश्चादीर्घकालेऽत्र भविष्यकालकेऽपि ।
महासमन्तकुले चापि एक राजा भविष्यति ॥
नाम्नापि नरेन्द्रदेवः एतच्चत् पालितः प्रजाः ।
अथ भिक्षुभिक्षुणीभिः धारणीभिः प्रपूजितं ।
उपासकोपासकैस्त्र याटैः स्तोत्रैस्त्र पूजितं ॥
ब्राह्मणैरथवा सत्त्वैः चतुर्वेदादिवेदकैः ।
वेदयामासु तस्मै च नानागन्मैः प्रपूजितं ॥
ब्रह्मचारिभिः कैस्त्रिच्च गौतवंशादिवादनैः ।
गौतयामासुस्तस्मै च नानावादैः प्रपूरितैः ॥
योगिभिर्योगयुक्तैस्त्र योगैर्थानैः प्रपूजितं ।
योगयामासुस्तस्मै च नानाज्ञानैर्महोत्तमैः ॥
सन्यासैर्विविधैः कैस्त्रिद्वातादिपाठकैर्मुदा ।
पाठयामासुस्तस्मै च नानापाठैर्महोत्तमैः ॥
सत्त्वैस्त्र द्वित्रैः कैस्त्रित् स्तर्णशत्रादिक्षत्रकान् ।
ठौकयामासुस्तस्मै च नानाविधानकैर्मुदा ॥
वैश्यैस्त्र अथ सत्त्वैस्त्र पिण्डपात्रादिसद्वजान् ।
स्तादुरसान् सुगन्धात्म प्रददुत्त्वैपुङ्गवे ॥
सप्त्कूदादिभिः स्त्रैस्त्र नानाविधिभिः पूजनैः ।
पूजितं विविधर्योगैः स्त्रैः स्त्रैर्वृत्तैः एनः एनः ॥
गान्धिकैर्गन्धयुक्तैस्त्र धातुकैरपि धातुकैः ।
स्तर्णकारै रूप्यकारै रत्नकारैस्त्रया अपि ॥
ताम्बकारैः कांस्यकारैर्जाइकारैर्मुदा एनः ।

once in the time of the great persecutor Sekander Lodi, when the Temple was razed to the ground. The old Viçvēçvara is still to be found at the house of a Gurjara Brāhman, close by the old site. The temple is said to have been restored by Nāriyan Bhatta, who with his son has written voluminous works on Hindu Law and Ritual. This temple was destroyed about 1675, in Arangzeb's time, by an intolerant Viccroy, who was severely rebuked even by that bigotted monarch. He was roundly told by Arangzeb to restore the temple and to govern Hindus and Musulmans with equal justice. The site of the old temple, and its remains, are still visible, just behind the present temple, in the Masjid compound. Ahalyā Bye is said to have constructed the present temple, mounted with a gold cupola presented to it by Ranjit Singh."

Now, the allusion to the disappearance of Viçvēçvara is most likely to his second disappearance, because the temple remained unrestored for a long time. If that is so, the composition of the work falls within 228 years.

It is written by one who was not a very learned man either in Hindū or in Buddhist Ėāstras. He places Vikrama Cīla in Benares, while on all hands, it is said to be in Magadha. Benares is in Koçala which is distinct from Magadha. The Sanskrit of the work is absolutely ungrammatical. Pāṇini's very existence is ignored. Pāli and Desei words are introduced without ceremony. The subject matter in places is, undoubtedly, old, but the work is written by one man, as the same liberty with grammar has been taken throughout the whole work.

ध्वजकारैः पट्टकारैः तन्त्रिभिष्य तथा पुनः ॥
 व्यञ्जनिभिः तन्त्रुलिभिः क्रविभिर्विक्रयैरपि ।
 एतैः स्तृत्तिभिः पूज्यैः पूज्यामासुः गौरवं ॥
 लेषकारैर्लिपिकारैः श्रिलिपिकारैश्च अन्यकैः ।
 ताम्बुलिभिष्य द्वाधिभिः स्तृत्तिभिः प्रपूत्रितं ॥
 नापितादिभिरन्यैश्च चम्भकारैरपि तथा ।
 विविधैः काष्ठकारैश्च नानाश्रिलिपिभिर्जीतिभिः ॥
 सौलिनिभिर्वज्ञानीभिः सूरिभिर्मासवर्त्तिभिः ।
 तैलिभिर्वृतकैर्जातिः दौपयामासु गम्भुवे ॥
 चम्भकारैश्च मातङ्गीर्थगिभिरजकैरपि ।
 ध्वजिभिः दूरतः स्थित्वा वन्दनीयः पुनः पुनः ॥

“TIBETAN DICTIONARY,” AND THE “GATES OF TIBET.”

The Rev. A. Desgodins who has sojourned so many years in China and Tibet, and for the last few years in British Bhutan, on the Sikkim-Tibet frontier, has proceeded to Hong-Kong to print at the press of the French Foreign Missions, the Tibetan Dictionary which has been the life-work of himself, of his predecessor, Fr. Renon, and several other missionaries. It is a pity that the general usefulness of this great work will be limited by the fact that it is to be in Tibetan and Latin only.

Writing to the author of the “Gates of Tibet,” Fr. Desgodins says: “During the voyage, I have read and re-read several times your very interesting little book, pencil in hand, for the notes, explanations, and corrections I had promised, but it required very little in the way of corrections, and I have to compliment you on the painstaking accuracy of your work. You may use my notes for your second edition, if there is one, as the book certainly deserves that there should be.

“Your scientific, commercial, political, and religious digressions are long; but that is all the better. These serious studies constitute the solid and really valuable part of your work, and make one forget that you are on a pleasure trip. It is too often the case in books of travels, that the really useful is sacrificed to the mere pleasures of the journey. Your work is a happy exception to this, and I congratulate you upon it.”

(Continued from page 16, Part I, 1894.)

एवं ज्ञानीः भजेदौर्ये वौर्ये बोधिर्यतः स्थिता । न क्षि वौर्ये विना पुण्यं यथा वायुं विना गतिः ॥ 1
 कं वौर्ये कुशलोक्त्राहस्त्विपद्धत्तः क उच्यते । आलस्यं कुत्सिताश्चक्षिर्विषादालापवमन्त्रना ॥ 2
 प्रथापारसुखालाक्षादनिकापाश्रयलक्षाया । संसारदुःखानुद्देगादालास्यमुपजायते ॥ 3
 गेश्वागुरुसिकाधातः प्रविश्टो जन्मवागुराम् । किमद्यापि न जानासि मृत्योवर्दनमागतः ॥ 4
 इयुग्मान्यमाणांस्वं क्रमेणैव न पश्यसि । तथापि निद्रां यास्येव चरणालमहिषो यथा ॥ 5
 अमेनोदौच्यमाणस्य वंडमार्गस्य सर्वतः । कथं ते रोचते भोक्तुं कथं निद्रा कथं रतिः ॥ 6
 गावत्संभृतसंसारं मरणं श्रीघ्रमेष्यति । संत्यज्यापि तदालस्यमकाले किं करिष्यति ॥ 7
 एवं न प्राप्तमारब्धमिद्भृतातं स्थितम् । अकस्मान्मृत्युरायातो ह्य हतो सौति चिन्तयन् ॥ 8
 श्रीकवेगसमुच्छूनसाश्रुरत्नोद्याननान् । बन्धुन्निशाश्चान्पश्यन् यमदूतमुखानि च ॥ 9
 वपापसृतिसंतः उद्धरवद्वादांस्वं नारंकान् । चासोद्वाराविलिप्ताङ्गो बिङ्गलः किं करिष्यति ॥ 10
 गैवमत्थ इवासूरीति युक्तं भयमिहैव ते । द्विं पुनः छत्रपापस्य तीत्राव्रकदुःखतः ॥ 11
 स्तूष्य उत्थोदकेनापि सुकुमार ब्रतप्यसे । छत्रा च नारकं कर्म किमेवं स्वस्थमास्यते ॥ 12
 नेत्रद्यमफलाकाङ्गिन्सुकुमार बड्डच्यथ । मृत्युप्रस्तामरकार ह्य दुःखिते विहन्यसे ॥ 13
 मानुष्यं नावमांसाद्य तर दुःखमहानदैस् । मूष कालो न निद्राया इयं नौदूर्खेभा पुनः ॥ 14
 मुक्ता धर्मरतिं श्रेष्ठामनन्तरतिसंततिम् । रतिरौद्रव्यहासादी दुःखहेतौ कथं तव ॥ 15
 अविष्वादबलच्युहतपत्पर्याक्षिद्येयता । परात्परमता चैव परात्परिवर्तनम् ॥ 16
 नैवाच्चादः कर्त्यः कुतो मे बोधिरित्यतः । यस्मात्तथायातः सत्यं सत्यवादैदसुक्तवान् ॥ 17
 तेऽप्यासन्दृशमश्का मन्त्रिकाः क्षमयस्थाया । यैतत्स्त्राहस्त्रवलायासा दुरापा बोधिरुत्तमा ॥ 18
 किमुताह्वं नरो जात्या शक्तो ज्ञातुं हिताहितम् । सुवज्ञानीयुत्सर्गद्विधिं किं नाम्नयोग्यहम् ॥ 19
 अथापि हस्तपादादि दात्रयमिति मे भयम् । गुरुलाघवमूढत्वं तन्मे स्यादविचारतः ॥ 20
 क्षेत्रव्याक्षिभ्य भेत्तयो दाह्यः पाण्योऽप्यनेकाशः । कल्पकोटीरसंख्येया न च बोधिर्भविष्यति ॥ 21
 एतत्तु मे परिमितं दुःखं संबोधिसाधनम् । नष्टश्चत्ययाप्नोहे तदुत्पाटनदुःखवत् ॥ 22
 सर्वेऽपि वैद्याः कुर्वन्ति क्रियादुःखरोगताम् । तस्माद्वृण्णनि दुःखानि हन्तुं सोऽच्यमत्यकम् ॥ 23
 क्रियाभिमामप्युचितां वस्त्रैयो न दत्तवान् । मधुरैशोपचारेण चिकित्सिति महातुरान् ॥ 24
 आदौ श्राकादिदृशेऽपि नियोजयति नायकः । तल्लरोति क्रमात्प्रवाद्यत्वमांसाच्यपि व्यजेत् ॥ 25
 यदा श्राकेच्चिक्ष प्रज्ञा खमांसेऽप्यपजायते । मांसास्थि त्यजतस्यस्य तदा किं नाम दुखरम् ॥ 26
 न दुःखी लक्षणापत्वात्प्रिणत्वान्न दुर्मनाः । मिथ्याकल्पनया चित्ते पापात्माये यतो यथा ॥ 27
 उपर्येण कायः सुखितः प्राणिहत्येन मनः सुखि । तिष्ठन्तरार्थं संसारे द्वापालुः केन खिद्यते ॥ 28
 क्षपयन्त्रवपापानि प्रतीच्छन्युरुद्यस्त्रारान् । बोधिचित्तबलादैव आवकेच्छोऽपि शौभ्रगः ॥ 29
 एवं सुखात्मुखं गच्छन्तो विद्यैदेत्प्रेतनः । जोधिचित्तरथं प्राप्य सर्वखेदश्रमापहम् ॥ 30
 क्षन्दश्चामरतिसुक्तिबलं सत्त्वार्थसिद्धये । क्षन्दं दुःखभयाल्युर्यादत्युप्रसांस्व भावयन् ॥ 31
 एवं विपद्दमुच्चल्य यतेतोत्सम्बद्धये । क्षन्दमनरतिक्षागतागतार्थवैद्यतावलैः ॥ 32
 अप्रभेद्या मया दोषा हन्तयाः खपरात्मनोः । श्वैकस्यापि दोषस्य यत्र कल्पार्थवैः ज्ञायाः ॥ 33

तत्र दोषक्षयारम्भे लेशोऽपि मम नेत्र्यते । अप्रभेयवृथाम्... नोरः स्फुटति मे कथम् ॥ 34
 शुणा मयर्जनीयास्च बहूवः स्फुटात्मनोः । तच्चैकैकशुणाभासो भवेत्कल्प्यार्थवैर्ण वा ॥ 35
 शुणलेशोऽपि नाभासो मम जातः कदाचन । वृथा नौतं मया जन्म कथंचिज्ञव्यमहृतम् ॥ 36
 न प्राप्तं भगवत्पूजामहृत्स्वसुखं मया । न कृता श्रासने कारा दरिङ्गाधा न पूरिता ॥ 37
 भौतेभ्यो नाभयन्दत्तमार्ता न सुखिनः कृताः । दुःखाय केवलं मातुर्गतोऽहं गर्भश्वल्यतम् ॥ 38
 धर्मच्छन्दवियोगेन पौर्विकेण ममाधुना । विपर्तिरौदृशौ जाता को धर्मे क्वन्दमुत्सृजेत् ॥ 39
 कुशलानां च सर्वेषां हृन्दं मूलं सुनिर्जंगौ । तस्यापि मूलं सततं विपाकफलभावना ॥ 40
 दुःखानि दौर्मनस्यानि भयानि विविधानि च । अभिलाषविधातास्च जायन्ते पापकारिणाम् ॥ 41
 मनोरथः शुभहृतां यत्र यत्रैव गच्छति । तत्र तच्चैव तत्पुरुषैः फलार्थेणाभिपूज्यते ॥ 42
 पापकारिसुखेच्छा तु यच्च यत्रैव गच्छति । तत्र तच्चैव तत्पापैर्दुःखश्वर्विहृन्यते ॥ 43
 विमुलसुगन्धिश्चौतलसरोरुहगर्भं गता मधुरजिनखरासनं तोर्पचितद्यतयः ।
 मुनिकरबोधिताम्बुजविनिर्गतसदपुष्टः सुगतसुता भवन्ति सुगतस्य एउः कुशलैः ॥ 44
 यमपुरुषापनौतसकलच्छविरातर्वोऽक्षतवहताप-विद्वुतकतामनिविक्षतनुः ।
 ज्वलदसिशक्तिवातपृथिवीतमांसदलः पतति सुतप्लोऽहं धरयोद्युभैवज्जग्नः ॥ 45
 तस्मात्कार्यः शुभच्छन्दो भावयित्वैवमादरात् । वच्छ्वजस्य विधिना मानं त्वारभ्य भावयेत् ॥ 46
 पूर्वं निरुप्य सामग्रीमारभेन्नाश्वेत वा । अनाशम्भो वरं नाम न त्वारभ्य निवर्तनम् ॥ 47
 जन्मान्तरेऽपि सो उभ्यासः पापाह्वयं च वर्धते । अन्यत्र कार्कालं च हौनं तत्र न साधितम् ॥ 48
 चिषु मानो विधातयः क्षेत्रपक्षे शृण्क्तिषु । मयैवैकेन कर्तव्यमियेषां कर्ममानिता ॥ 49
 क्षेत्राख्यतन्त्रो लोकोऽयं न च्छ्रामः स्वार्थसाधने । तस्मान्मयास्य कर्तव्यं नाशक्तोऽहं यथा जनः ॥ 50
 नीचं कर्म कर्मोदयनः कथं मय्यपि तिष्ठति । मानाच्चेन्न करोम्येतन्मानो नश्यतु मे वरम् ॥ 51
 मृतं दुरुभमासाद्य काक्षोऽपि गुणायते । आपदा चाधते उल्लापि मनो मे यदि दुर्बलम् ॥ 52
 विधादक्षतनिष्ठेष्य आपदः सुकरा ननु । युत्थित्स्वेष्यमानस्तु महृतामपि दुर्जयः ॥ 53
 तस्माद्द्विन चित्तेन करोम्यापदमापदः । चेत्तोक्तविजिगीषुलं हास्यमावर्जितस्य मे ॥ 54
 मया हिं सर्वं जेतयमहं जेयो न केनचित् । मयैष मानो बोद्धयो जिनसिंहसुतो ह्यहम् ॥ 55
 ये सत्त्वा मानविजिता वशकारसे न मानिनः । मानी शृनुवर्णं नैति मानशृनुवशस्ते ॥ 56
 मानेन दुर्गतिं नीता मानुषेऽपि हतोत्सवाः । परपिण्डाश्चिनो दासा मूर्खी दुर्दर्शनाः कृशाः ॥ 57
 सर्वतः पश्यन्ताम्बुजानश्चात्मपत्सिनः । ते उपि चेन्मानिनां मध्ये दीनास्तु वद कौदृशाः ॥ 58
 ते मानिनो विजयिनस्य त एव शूरा ये मानशृनुविजयाय वहन्ति मानम् ।
 ये तं स्फुरन्तमपि मानरिपुं निहत्य कामं जने जयफलं प्रतिपादयन्ति ॥ 59
 संक्षेप्यप्त्वमध्यसौ भवेद्दृप्तः सद्वस्थाः । दुर्योधनः क्षेप्यगणैः सिंहो मगागणैरिव ॥ 60
 महृत्वपि हि क्वचेषु न रसं चक्षुरौक्षते । एवं क्वचमपि प्राप्य न क्षेप्यगणो भवेत् ॥ 61
 यदेवापद्यते कर्म तत्त्वमर्थसनौ भवेत् । तत्त्वमशून्योऽत्मात्मा क्रौडासुखफलेषुवत् ॥ 62
 सुखार्थं क्रियते कर्म तथापि स्याम वा सुखम् । कर्मेव तु सुखं यस्य निष्कर्मी स सुखी कथम् ॥ 63
 कामैर्न वृत्तिः संसारे क्षुरधारामधूपमैः । पुण्याम्बद्वैः कथं द्वस्तिर्विपाकमधुरैः श्रिवैः ॥ 64

तस्मात्कर्मावसानेऽपि निमज्जेत्प्रकारं कर्मणि । यथा मध्याह्नसंतप्त आदौ प्राप्तसरः करी ॥ 65
 बलनाश्चानुबन्धे तु पुनः कर्तुं परिवर्जेत् । सुसमाप्तं च तन्मुच्चेदुत्तरोत्तरशतश्चाया ॥ 66
 क्लेशप्रह्वारान्वर्त्तन् क्लेशांलु प्रह्वरेद्वद्गम् । खण्डयुद्भविष्यापन्नः शिक्षितेनारिण्या सह ॥ 67
 तत्र खण्डं यथा भव्यं गृह्णैषाद्युपसत्वरम् । सूखतिखण्डं यथा भव्यं गृह्णैषान्नरकान् स्मरन् ॥ 68
 विवेच्य विधिरमासाद्य प्रसर्पति यथा तनौ । तथैव विज्ञमासाद्य दोषस्त्रिते प्रसर्पति ॥ 69
 तैलपात्रधरो गड्डसिष्टस्त्रैरधिष्ठितः । खलिते मरणचासात्तत्परः स्यात्तथा त्रवौ ॥ 70
 तस्मादुत्पङ्गे सर्वे यथोत्तिष्ठति सत्वरम् । निद्रालासांगमे तदत्पतिकुवीति सत्वरम् ॥ 71
 एकैकं स्त्रियोऽस्त्रियो द्वितीयो द्वितीयो द्वितीयो द्वितीयो । कथं करोमि येनेव युक्ते न भवेदिति ॥ 72
 संसर्गं कर्म वा प्राप्तुमिष्टेदेतेन हेतुना । कथं नामास्ववस्थासु सूख्यभ्यासो भवेदिति ॥ 73
 लम्बं कुर्यात्तथात्मानमप्रभादंकार्यं स्मरन् । कर्मांगमाद्याथापूर्वं सज्जः सर्वत्र वर्तते ॥ 74
 यथैव तूलकं वायोर्गमनागमने वशम् । तथोत्तांवशं यायत्रृद्विष्टैवं समर्थति ॥ 75

बोधिचर्यावतारे वौर्यपारमिता सप्तमः परिच्छेदः ॥

वर्धयिष्टैव मुत्ताहं समाधौ स्थापयेत्तनः । विक्षिप्तचित्तस्तु नरः क्लेशदंष्ट्रान्तरे स्थितः ॥ 1
 कायचित्तविवेकेन विच्छेपस्य न संभवः । तस्माल्लोकं परिवर्यज्य वितर्कान्परिवर्जयेत् ॥ 2
 क्लेषान्न व्यञ्यते लोको लाभादिषु च ट्वयादा । तस्मादेतत्परिवागे विद्वानेवं विचार्येत् ॥ 3
 इत्यथेन विपश्यन्यसुयुक्ताः कुरुते क्लेशविनाशमित्यवेत् ।
 इत्यथः प्रथमं गवेषण्योः स च लोके निरपेक्ष्याभिरथ्य ॥ 4
 कासायानिवेष्टिविद्युत्य स्तेष्ठो भवितुमर्हति । येन जन्मसहस्राणि ब्रह्मयो न एनः प्रियः ॥ 5
 अपश्यन्नरतिं याति समाधी न च तिष्ठति । न च ट्वयंति दृष्टापि पूर्ववद्वायते ट्वषा ॥ 6
 न पश्यति यथाभूतं संवेगादच हीयते । दृष्ट्यते तेन श्रोकेन प्रियसंगमकाङ्क्ष्या ॥ 7
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 वालैः समागच्छरितो नियतं याति दुर्गतिम् । नेष्ठते विषभागस्य किं प्राप्तं बालसंगमात् ॥ 9
 चण्डालवन्ति सुहृदो भवन्ति रिपवः च्छात् । तोषसाने प्रकृत्यन्ति दुराराधाः एषग्रन्ताः ॥ 10
 हितमुक्ताः प्रकृत्यन्ति वारयन्ति च मां हितान् । अथ न शूयते तेषां कुपिता यान्ति दुर्गतिम् ॥ 11
 ईर्योलालालान्समान्दनो हीताक्षानः सुतेर्मदः । अवर्णात्यविष्टेति कदा बालाङ्गितं भवेत् ॥ 12
 आत्मोत्कर्त्तव्यः परावर्णः संसाररतिसंकरथा । इत्याद्यवश्यमशुभं किंचिद्वालस्य बालतः ॥ 13
 एवं तस्यापि सत्पूजा तेजानार्थसमागमः । एकाकी विहरिष्यामि सुखमक्षिष्यमानसः ॥ 14
 बालाद्दूरं प्रलयेत प्राप्तमाराधयेत्यियैः । न संस्त्वानुबन्धे निः तूदासौनसाधुवत् ॥ 15
 धर्मार्थमाचमादंय भज्जन्वल्लुक्षुमान्मधु । अपूर्वं इव सर्वत्र विष्टरिष्याम्यसंस्तुतः ॥ 16
 लाभी च सत्पूतस्याह मिष्टन्ति बहवस्य माम् । इति मर्यस्य संप्राप्तान्मरणाज्ञायते भयम् ॥ 17
 यत्र यत्र रतिं याति मनः सुखविमोहितम् । तत्तस्तस्त्वगुणितं दुःखं भृत्योपतिष्ठति ॥ 18
 तस्मात्काङ्गो न तामिष्टेदिष्टातो जायते भयम् । खयमेव च यावेतद्वैर्यं कृत्वा प्रतीक्षाम् ॥ 19
 एहो लाभिनो ज्ञवन् बहवस्य यशस्विनः । सह जाभयद्योभिस्ते न ज्ञाताः क्व गता इति ॥ 20

मामेवाचे जुगुप्त्यन्ति किं प्रहृष्ट्याम्बहुं स्तुतः । मामेवाचे प्रशंसन्ति किं विषीदामि विनिदितः ॥ 21
 नानाधिमुक्तिकाः सत्त्वा जिनैरपि न तीव्रिताः । किं पुनर्मादृशैरज्ञासमातिं लोकचिन्तया ॥ 22
 निन्दन्यज्ञाभिनं सत्त्वमवधायन्ति लाभिनम् । प्रकृत्या दुःखसंवासैः कथं तैर्जायते रतिः ॥ 23
 न वालः कस्यचिन्मिति चोक्तां तथागतैः । न स्वार्थेन विना प्रीतिर्यक्षाद्वालस्य जायते ॥ 24
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 मृत्युञ्चमात्रविभवस्त्रौरासंभोगचीवरः । निर्भयो विहृश्चामि कदा कायमगोपयन् ॥ 29
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 एक उत्पद्यते उन्नुर्भियते चैक एव हि । नान्यस्य तद्विष्याभागः किं प्रियैर्विज्ञकारकैः ॥ 33
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 चतुर्भिः पुरुषैर्यावत्सु न निर्धार्यते ततः । अप्योच्चमाणो लोके न तावदेव वनं ब्रजेत् ॥ 35
 असंस्त्वविशेषाभ्यामेक एव ग्रहैरेकः । पूर्वमेव मृतो लोके त्रियमाणो न घोर्चति ॥ 36 •
 न चान्तिकचरः केचिच्छोचन्तः कुर्वते अथाम् । बुद्धायनुसृतिं चास्य विक्षिपन्ति न केचन ॥ 37
 तस्मादेकाकिता रम्या निरायासा शिवोदया । सर्वविद्येपशमनौ सेवितव्या सदा मया ॥ 38
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 कामा ह्यनर्थजनका इह लोके परत्र च । इह बन्धवच्छेदैरेनरकांदै परत्र च ॥ 40
 अदर्थं दूवदूलीनां छताङ्गलिरनेकधा । न च पापमकौर्तिर्वा अदर्थं गणिता पुरा ॥ 41
 प्रक्षिप्तस्व भयेऽप्यात्मा द्रविणं च अथैकात्म । यान्येव न्न परिष्वज्य बभूतोत्तमनिर्वतिः ॥ 42
 तान्येवस्यौर्जि नान्यानि खाधीनान्यममानि च । प्रकामं संपरिष्वज्य किं न गच्छसि निर्वतिम् ॥ 43
 उद्गाम्यमानं यद्वादग्नीयमानमधो क्रियः । एरादृष्ट्यमदृष्टं वा सुखं जालिकयावृतम् ॥ 44
 तन्मुखं त्वत्परिक्षेप्तमसह द्विश्वाधुनर । गृह्णैर्यक्तौक्षतं पश्य किमिदानौ पशायसे ॥ 45
 परचक्रुनिपातेभो ऽप्यासौदैत्यरिरक्षितम् । तदद्य भक्षितं यावल्मीकीर्थालो न रक्षसि ॥ 46
 मांसोऽक्षयमिमं दृष्टा गृह्णैरन्यं भक्षितम् । आह्वारः पञ्चते येषां खच्छन्दनविभूषणैः ॥ 47
 निष्वलादपि ते चासः कङ्गालादेवमौक्षितात् । वेताडेनेव केनापि चाल्यमानाद्वयम् किम् ॥ 48
 यत्र छन्दे ऽप्ययं रागस्तदछन्दे किमप्रियम् । न चेत्ययोजनं तेन कस्माच्छ्रमं विमद्यते ॥ 49
 एकस्मादश्यनादेषां लालामेथं च जायते । तत्रामेथमनिष्टं ते लालापानं कथं प्रियम् ॥ 50
 तूलगमैर्मुदुस्पर्शैरमन्ते नोपधानकैः । दुर्गन्धं न श्ववन्तौति कामिनोऽमेथमोहिताः ॥ 51
 यदि तेनाशुची रागः कङ्गालादलिङ्गसे परम् । मांसकार्दमसंलिङ्गं खायुवद्वास्थिपञ्चरम् ॥ 52
 खसेव बद्धते थं ते तेनैव धतिमाचर । अमेथभस्त्रामपरां गृथधस्त्रर विस्तर ॥ 53
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यदिच्छसि न तप्तिसं स्पृष्टु ब्रह्मं च शक्षते । यच्च ग्रन्थं न तदेति किं तदालिङ्गसे मुधा ॥ 55
 नामेधमयमन्यस्य कायं वेत्सीव्यन्द्रुतम् । स्वामेधमय एव तं नावैषीति विष्मयः ॥ 56
 विघ्नाकांशुविकर्चं मुह्याः तत्त्वापाङ्गम् । अमेधग्रौण्डचित्तस्य का इतिर्गृथपञ्चरे ॥ 57
 मृदाद्यमेधलिङ्गस्ताद्यदि न स्पृष्टुमिच्छसि । यतत्त्वद्विगतं कायात्तं स्पृष्टुं कथमिच्छसि ॥ 58
 यदि ते नाश्चौ रागः कस्मादालिङ्गसे परम् । अमेधत्त्वेष्वसंभूतं तद्वौजं तेन वर्धितम् ॥ 59
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 न केवलममेधत्वमात्मोयं न जुगुमसि । अमेधमाहानपरान् गूढवस्त्रं वाङ्गसि ॥ 61
 कर्पूरादिषु हृदये शाल्यं न अङ्गेषु वा । मुखद्विसपिलुष्टेषु भूमिरप्यशुचिमता ॥ 62
 यदि प्रायत्त्वमप्येतद्वेधज्ञार्थमुच्यसे । भूमिग्राने पतिवान् घोरान्कायान्पश्चापरानपि ॥ 63
 चर्मण्युतापाटिते यस्माद्यमुत्पद्यते महत् । कर्यं ज्ञात्वापि तत्रैव पुनरुत्पद्यते इति: ॥ 64
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 यदि स्वभावदौर्गम्यादागो नात्र शिरं ननु । किमनर्थसर्वलिंकसद्व्येनातुलिम्पति ॥ 66
 कायस्यात्र किमायातं सुगन्धि यदि चन्दनम् । अन्यदैयेन गन्धेन कस्मादन्यत्र रक्ष्यते ॥ 67
 यदि केशनखैर्वैदैन्तैः समलपाण्डैः । मलपङ्गधरो गदा: कायः प्रकातिमौघणः ॥ 68
 स किं संस्कृत्यते यत्त्रादात्मधातात्य श्वस्त्रवत् । आत्मामोहनोद्युक्त्वैरुच्चमैश्चाकुला मही ॥ 69
 कञ्जालान्कातिचिद्वद्वा भूमिग्राने किल ते द्वया । ग्रामभूमिग्राने रसमेचलत्वाङ्गालसंकुले ॥ 70
 एवं चामेधमप्येतद्विना मूल्यं न लभते । तदर्थमर्जनायासौ नरकादिषु च व्यथा ॥ 71
 शिश्पोर्नार्जनसामर्थ्यं केनासौ घौवने सुखौ । यावर्जनेन तारण्यं द्वडः कासैः करोति किम् ॥ 72
 केचिद्विवान्त्यापाहैः परिश्रान्ताः कुगामिनः । गृहमागत्य सायाङ्गे शेरते स्तु मृता इव ॥ 73
 दण्डयाचाभिस्थपे प्रवासाङ्गेश्वदुःखिताः । वस्त्रैरपि नेत्रन्ते पुत्रदारांस्तदर्थिनः ॥ 74
 यदर्थमेव विक्रीत आत्मा कामविमोहितैः । तं न प्राप्तं सुधैर्वृयुनौर्तं तु परकर्मणा ॥ 75
 विक्रीतस्तात्मभावानां सदा प्रेषणकारिण्याम् । प्रस्त्र्यन्ते स्त्रियो अन्येषामटवैविटपादिषु ॥ 76
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 अर्जनरक्षणाप्लविष्वादैर्थमनर्थमनन्तमवैहि ।
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 एवमादीवतो भूयानस्यादस्तु कामिनाम् । ग्रन्थं वहतो यद्यत्पशोर्वासलवयग्रहः ॥ 80
 तस्यादादलवस्यार्थं यः पग्धोरप्यदुर्लभः । इता दैवहतेनयं द्वयसंपत्तु दुर्लभा ॥ 81
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 न शस्त्रं न विवं नामिनं प्रपातो न वैशिणः । कामिनामुपमां यान्ति नरकादिव्यथांसृतोः ॥ 84
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 भरतमसमतामादौ भावयेदेवमादरात् । सर्वे पालनैया मयामवत् ॥ 90
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बोधिचर्यावतारे ध्यानपारमितार अष्टमः परिच्छेदः ॥

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 एवं दुःखाभिलम्नानं प्राप्तिं कुर्यामहं कदम् । एष्यमेषसमुद्दैते सुखोपकरणैः स्वकैः ॥ 167
 कदोपलभदृष्टिभ्यो देशथिव्यामि शूचताम् । संदृश्यानुपलभ्नेत् एष्यसंभारमादरात् ॥ 168

बोधिचर्यावंतम् देशप्रजापारमितापरिच्छेदो नवमः ॥

बोधिचर्यावतारं मे यदिचिन्तयतः शुभम् । तेन सर्वे जनाः सन्तु बोधिचर्याविभूषणाः ॥ 1
 सर्वासु दिक्षु यावन्तः कायचित्तथातुराः । ते प्राप्तुवन्तु मत्युर्थैः सुखप्रामोद्यसागरान् ॥ 2
 आसंसारं सुखज्यानिर्माभूतेषां कदाचन । बोधिसत्त्वसुखं प्राप्तं भवत्यविशं जगत् ॥ 3
 यावन्तो नरकाः केचिद्दिव्यन्ते लोकधातुम् । सुखावतीसुखामोदैर्मेदनां तेषु देहिनः ॥ 4
 श्रीतार्ताः प्राप्तुवन्तुष्टुष्टातौः सन्तु श्रीतत्वा । बोधिसत्त्वमहं भेदघसंभवैर्जलसागरैः ॥ 5
 असिपत्रवनं तेषां स्यान्नदनवनद्युतिः । कूटग्रास्त्वलौदृक्षाच्च जायनां कल्पपादपाः ॥ 6

कांडम्बकारगदवचक्राक्षहसादिकोलाहलस्यश्चोभैः ।

सरोभिरहमसरोजगन्धैर्मेवन्तु हृद्या नरकप्रदेशाः ॥ 7

सो उज्जाशरशिर्मिणिराशिरस्तु तपां च भूः स्फाटिककुट्टिम् स्थात् ।

भवन्तु संघातमहौधराच्च पूजाविमानाः सुगतप्रपूर्णाः ॥ 8

अङ्गारतनोपलभृत्वदृष्टिरथप्रभवत्सु च पुष्पदृष्टिः ।

तच्छस्युद्भुद्धं च परस्परेण क्रीडार्थमद्यात्तु च पुष्पदृष्टम् ॥ 9

पतितसकलमांसाः कुन्दवर्णास्तिदेहा दहनसमजलायां वैतरणां निममाः ।

मम कुशलबलेन प्राप्तदिव्यात्मभावाः सह सुरवनिताभिः सन्तु मन्दाकिनीश्चाः ॥ 10

चक्षुः पश्यन्वकसमादिष्ठ यमपुरुषाः काकगृष्णाच्च घोरा

ध्वनं ध्वलं समन्तात्पुरुहरतिजननौ कस्य सौम्या प्रभेवम् ।

इत्यूर्च्च प्रेक्षमाणा गगनतर्जगतं वचपाणिं ज्वलन्तं

दृष्टुः प्राप्तोद्यवेगाद्यपगतदुरिता यांतु तेनैव सार्धम् ॥ 11

पृततु कमलदृष्टिर्गन्धपाणीयमिश्राच्छमितिग्रस्कवक्त्रिं दृश्यते नाध्ययन्ती ।

किमिदमिति सुखेनाङ्गादितं नाम कस्माद्वत्तु कमलपाणोदर्शनं नारकाणाम् ॥ 12

आयातायात शौर्प्रिं भयमपनयत भातरो जीविताः समः

संप्राप्तोऽरमाकमेष ज्वलदभयकरः कोऽपि चौरी कुमारः ।

सर्वे यस्यानुभावाद्यसनमपगतं प्रौतिवेगाः प्रवृत्ताः ।

जातं संबौधिचित्तं सकलेजनपरिच्छायमाता दयां च ॥ 13

प्रष्टुन्वेन भवन्तः सुरशतमुकुटैर्चर्यमानाङ्गिपद्मैः

काशण्यादत्रवृष्टिं शिरसि निपतितानेकपञ्चौप्रवृश्टिम् ।

कूटागारैर्मनोच्चैः लुतिसुंखरसुरस्त्रीसहस्रोपगीतै-

दृष्टाये मञ्जुघोषं भवतु कलाकाळाः सांप्रवं नारकाणाम् ॥ 14

इति मत्कुशलैः समन्नभद्रप्रसुखानाश्तत्वोधिसत्त्वमेघान् ।
 सुखघीतसुगन्धवातवृष्टीनभिनन्दन्तु विजोक्य नारकासे ॥ 15
 शाम्यन्तु वेदनास्तीत्रा नारकाणां भयानि च । दुर्गतिथो विमुचन्तां सर्वदुर्गतिवासिनः ॥ 16
 अन्योन्यभक्षणभयं तिरस्तामपगच्छतु । भवन्तु सुखिनः प्रेता यथोक्तरकुरौ नशः ॥ 17
 संतर्प्यन्तां प्रेताः स्नाप्यन्तां घौतजा भवन्तु सदा । आर्यवलोकितेश्वरकर्गलितक्षीरधाराभिः ॥ 18
 अन्याः परस्तु रूपाणि पृथग्वन्तु बधिराः सदा । गर्भिण्यस्त्र प्रसूत्यन्तां मायादेवीव निर्वथा ॥ 19
 वस्त्रभोजनपानीयं स्वक्तन्दत्रिभूषणम् । मनोभिलषितं सर्वं लभन्ता इति संहितम् ॥ 20
 भीताच्च निर्भयाः सन्तु घोकार्ताः प्रौतिलाभिनः । उद्दिमाच्च निरुद्देगा धृतिमन्तो भवन्तु च ॥ 21
 आरोयं रोगिणामस्तु मुच्यन्तां सर्ववन्धनात् । दुर्बला बलिनः सन्तु खिंगधचित्ताः परस्परम् ॥ 22
 सर्वा दिशः शिवाः सन्तु सर्वेषां पथि वर्तिनाम् । येन कार्येण गच्छन्ति तदुपायेन सिद्धतु ॥ 23
 नैयानयाचारुडाच्च सन्तु सिद्धमभीरथाः । क्षेमेण कूलमासाद्य रमन्तां सह बन्मुभिः ॥ 24
 कानारोन्मार्गपतिवा लभन्तां सार्थसंगतिम् । अश्रेष्टाणि च गच्छन्तु चौरव्याद्रादिनिर्भयाः ॥ 25
 सप्तमत्तप्रमत्तानां व्याधारण्यादिसंकटे । अनाथालवद्भानां रक्षां कुर्वन्तु देवताः ॥ 26
 सर्वाच्याविनिर्मुक्ताः अद्वाप्रज्ञाक्षापान्विताः । आकाशाचाराहसंपदाः सन्तु जातिसमराः सदा ॥ 27
 भवन्वद्यकोऽच्च यावद्गणगच्छवत् । निर्दिन्दा विश्वपायासाः सन्तु खाधीनवृत्तयः ॥ 28
 अल्पैज्ञसस्य येऽस्त्वास्ते भवन्तु महीनजसाः । भवन्तु रूपसंपद्वा ये विश्वपाल्पस्त्रिनः ॥ 29
 याः क्राच्चन ख्लियो लोके पुरुषत्वं ब्रजन्तु ताः । प्राप्नुवन्तु च तां नैवा हतमाना भवन्तु च ॥ 30
 श्रेन मम पुण्येन सर्वं सत्त्वा अश्रेष्टतः । विरम्य सर्वपापेभ्यः कुर्वन्तु कुशलं सदा ॥ 31
 गोधिचित्ताविरचिता बोधिचर्यापरायणाः । बुद्धैः परिष्ठृष्टीताच्च मारकर्मविवर्जिताः ॥ 32
 धप्रमेयायुष्मैव रुव्वसत्त्वा भवन्तु ते । गिर्यं जीवन्तु सुखिना मृत्युशब्दोऽपि नश्यतु ॥ 33
 एताः कल्पुद्मोद्यानैर्दिशः सर्वा भवन्तु च । बुद्धबुद्धामजाकौर्णा धर्मधनिमनोहृष्टैः ॥ 34
 एर्करादिव्यपेतां च समा पाणितलोपदा । मृद्वी च वैहृष्यमयी भूमिः सर्वच्च तिष्ठतु ॥ 35
 गोधिसत्त्वमहापर्वष्यगुह्यानि समन्ततः । निष्ठैदन्तु खश्चोभाभिर्मण्डयन्तु महीतलम् ॥ 36
 चिक्ष्यः सर्ववृक्षेभ्यो इश्मिभ्यो गगनादपि । धर्मधनिरविश्वामं श्रयतां सर्वदेहिभिः ॥ 37
 द्विद्वस्तैर्नियं लभन्तां ते समागमम् । पूजामेघैरनन्तैः पूजयन्तु जगद्गुरम् ॥ 38
 गो वर्षतु कालेन शस्यसंपत्तिरस्तु च । स्फौतो भवतु लोकस्त्र राजा भवतु धार्मिकः ॥ 39
 त्रिं भवन्तु चौषधो मन्त्राः सिद्धन्तु जापिनाम् । भवन्तु कारुणाविष्टा डाकिनीरात्मसादयः ॥ 40
 ॥ कच्छिद्विषितः सत्त्वो मा पापी मा च रोगितः । मा हृषेनः परिभूतो वा माभूलकिष्वच्च दुर्मनाः ॥ 41
 उत्सथायकलिला विहाराः सन्तु सुस्थिताः । निर्यं स्यात्संघसप्तमूर्यो संघकार्यं च सिद्धतु ॥ 42
 गेषेकलाभिनः सन्तु शिक्षाकामाच्च भिक्षवः । कर्मण्यचित्ता ध्यायन्तु सर्वविक्षेपवर्जिताः ॥ 43
 अभिन्यः सन्तु भिक्षुण्यः कारुण्यायासवर्जिताः । भवन्त्वरुद्गृहीलाच्च सर्वे प्रत्रजितास्त्वद्या ॥ 44
 श्रीलाः सन्तु संविद्माः पापच्यरताः सदा । सुगतेलाभिनः सन्तु तच्च चाखिष्ठतप्रताः ॥ 45
 गिङ्गाः सत्त्वताः सन्तु लाभिनः पैदुपातिकाः । भवन्तु शुद्धसंतानाः सर्वदिक्ख्यातकौर्तयः ॥ 46
 मुक्तापाथिकं दुःखं विना दुष्कर्त्यथा । दिव्येनैकेन कायेन जगद्बुद्धत्वमाप्नुयात् ॥ 47

पञ्चनां सर्वसंबुद्धाः सर्वसत्त्वैरनेकधा । अचिन्त्यबौद्धसौख्येन सुखिनः सन्तु भूयसा ॥ 48
 सिद्धन्तु बोधिसत्त्वानां जगदर्थं मनोरथाः । यच्चिन्तयन्ति ते नाथसत्त्वानां सम्भृतु ॥ 49
 प्रवेकबुद्धाः सुखिनो भवन्तु आवकाल्यथा । देवासुरगैर्निवं पञ्चमानाः सगौरवैः ॥ 50
 जातिस्मरत्वं प्रव्रज्यामहं च प्राप्नुयां सदा । यावत्प्रमुदिताभूमिं मङ्गुषोषपरिप्रहात् ॥ 51
 येन तेनासनेनाहं यापयेयं बलान्वितः । विवेकवाससामयौ प्राप्नुयां सर्वजातिषु ॥ 52
 यदा च इषुकामः स्यां प्रशुकामस्त्र किंचन । तमेव नाथं पश्येयं मङ्गुनाथमविन्नतः ॥ 53
 दशदिग्योमपर्यन्तसर्वसत्त्वार्थसाधने । यथा चरति मङ्गुषीः सैव चर्या भवेन्मम ॥ 54
 आकाशस्य स्थितिर्याविद्यावच्च जगतः स्थितिः । तावन्मम स्थितिर्भयाज्जगदुःखानि निष्ठतः ॥ 55
 यत्किंचिज्जगतो दुःखं तत्पूर्वं मयि पश्यताम् । बोधिसत्त्वशुभैः सर्वैर्जगतुःखितमस्तु च ॥ 56
 जगदुःखैकमैषज्यं सर्वसंपत्कुखाकरम् । लाभसत्कारसहितं चिरं तिष्ठतु श्रावनम् ॥ 57
 मङ्गुषोषं नमस्यामि यत्प्रसादान्मतिः शुभे । कल्पाणमित्रं बन्देऽहं यत्प्रसादाच्च वर्धत इति ॥ 58

बोधिचर्यावितारे परिणामनापरिच्छेदो दशमः ॥

APPENDIX I.

SELECTIONS FROM JAINA VIRAGYĀ SATAKS.

By

C^rl GULĀL CHAND.

1. In this fleeting life of sorrow and tribulation it is virtue alone that can give happiness. Although *Jiva Atma* (soul) is conscious of it, yet it does not perform good deeds as prescribed by the *Sastras*.

2. People think that to-day, to-morrow, or the day after, or even a year hence they shall be happy by accumulating wealth; but they do not consider that their health is declining day by day like water in the hand that drops gradually.

3. Whatever good deeds you wish to do to-morrow do them to-day, without hesitation; seeing that there are many obstacles in your way it is not desirable to put them off.

4. Behold the versatile nature of this world, whatever is seen of those closely related to us, in the morning, undergoes great change in the evening.

5. Do not sleep, be vigilant. Bear in mind that you are pursued by three enemies : *viz.*, Disease, Old Age, and Death, and what rest can you enjoy when you are sure to pass away.

6. The Wheel of Time, holding the jars of day and night, is pulled by the two bullocks—the sun and the moon—it is emptying the water of life from the well of the world.

7. There is no art, no medicine, and no knowledge which can save this life from the bite of the serpent Death.

8. The Bee of Time is constantly sucking honey from the lotus-like body in the waters of this world.

9. Death follows man like a shadow, and pursues him like an enemy ; perform, therefore, good deeds so that you may reap a blessing hereafter.

10. *Jiva Atma* suffers various sorts of troubles from the effects of *Karma* done in previous births.

11. Father, mother, son, wife, and other relations all return from the cremation ground after giving a handful of water to the departed.

12. Your sons, friends, and your hard-earned money shall all remain here, *Virtue* only will accompany you.

13. This life being entangled in the net of *Karma*, is incarcerated in the prison of this world, when released it will go to the region of *Nirvina*.

14. Connection with relations, sensual enjoyment, and the company of friends are as transitory as drops of water on the lotus.

15. Where is gone your power, where is gone your youth, and where is gone your beauty ? Oh ! they were all fleeting, and so they passed away before your eyes !

16. *Jiva Atma*, from the effects of *Karma*, has lived in the dark, filthy, impure drain of the womb times without number.

17. Life is liable to disease, and death and struggles like fish on land. People witness it, but no one comes to its rescue.

18. *Jiva Atma* is subject to innumerable changes in this world. From the effects of *Karma* a wife becomes a mother in her next birth, and a father, son, and *vice versa*.

19. There is no such caste, no such *Yoni* (mode of birth), no such family, and no such place from which life has not sprung forth and passed away times without number.

20. Frequent enjoyment of earthly prosperity has led to your sufferings. Pity it is that you have not tried to "know yourself."

21. 'Live in the world but be not of it' is the precept taught by our Old *Rishis*, and it is the only means of liberating you from the world.

22. Rest assured that no one in this world can do good to you or injure you, you yourself reap the fruits of your *Karma*, good or bad, just like boys who suffer from hunger and are satisfied when they get food.

23. The body is perishable and transitory, while *Atma* is imperishable and everlasting; it is connected with the body only by the link of *Karma*; it should not be subservient to it.

24. If you fail to ascertain the relationship between yourself and your family and know not their destination when you separate, your connection with it cannot be guaranteed.

25. Things change like evening clouds, bodies disappear like bubbles, atoms separate like birds in the morning, *Atma* only remains permanent.

26. One can only practise Virtue (*Dharma*) so long as his senses are vigorous, the signs of old age have not appeared, disease has not affected his body, and death has not overtaken him.

27. Putting off to the last the performance of good deeds is just like digging a well for water when the house is in flames.

28. The number of times our souls transmigrate is more than drops of water in oceans and particles of sand in mountains. Waters of the innumerable ocean, like *Lazana Samudra*, and sands of innumerable mountains, like *Meru*, will be much less than the transmigrations of your soul.

29. Your wealth is like the ears of an elephant which never stop moving; your sensual pleasures are like the colours of the rainbow, which suddenly change and disappear; your youth and beauty are like a flash of lightning, which instantly vanish.

30. Your soul has transmigrated times without number and has undergone sufferings resulting from your *Karma*.

31. Death comes to man like evening to the day and dawn to the night, as time passed cannot be recalled, so opportunity when lost cannot be regained.

32. If, through sheer negligence, you do nothing good to your fellow beings, you will be your own enemy, and become a victim to the miseries of this world.

33. One to whom death is a friend, or one who has strength enough to avoid it, can only wait for any length of time to do anything good contemplated by him.

34. Leaving behind all family and treasure, the helpless soul separates from the body just like flowers that are blown down from trees.

35. Your soul, which migrating from one sphere to another, has times without number made its abode in mountains, valleys, seas, caves, trees and other places too numerous to mention.

36. Death takes away man just as a lion that runs with a deer from the herd quite unnoticed.

37. Life goes out of the body like water that falls from a broken vessel, splendour passes away like the waves of the sea, and the affection of friends and relations disappears like a dream. As a *Dera* or a *Devi*, as a *man* or an *animal*, rich or poor, learned or ignorant, free or fettered, you have been put to the most difficult *Ordeals* in your life.

39. You have been subjected to the ills of life, by the effects of your *Karma* in this world, where the waters of the innumerable oceans cannot quench your thirst and the edibles of the whole world assuage your hunger.

40. Your life in the present birth will suddenly pass away like a flash of lightning, and you shall again be left in darkness, unable to see or do any thing.

41. Your existence in this world is similar to a drop of dew upon the top of the grass, therefore, *Gautama* don't be idle.

42. Blinded by affection and darkened by unrighteousness you are in want of truth, like a blind man wanting sight, to appreciate the Gems of Truth, which shine within him.

43. The ship of virtue and righteousness can only take you to the shores of the ocean of this world, which when crossed, you shall enjoy the happiness of *Nirvâna*.

44. Wretched as I am, I have neither given money to the poor out of my earnings, nor have I led a life of Celibacy; neither have I ever practised austeretics nor devoted myself to Prayer.

45. My inner man (*Antakarna*) has been burnt by anger, poisoned by covetousness, torn asunder by pride, and besmeared with fraud.

46. O Lord ! I have done no real good to mankind, all my learning has been used in discussion only, my preaching simply to please them, and my ostensible purity to cheat them.

47. I have made my tongue dirty by speaking untruth, my eyes shameless by looking into the faults of others, and I have rendered my heart impure by showing malice towards others.

48. My body has been decayed by age, but not my passions; neither were my senses gratified in my youth, nor desires for worldly objects fulfilled.

49. Even in the Light of Knowledge nothing was done, life passed away in despair, and time lost, like a valuable gem thrown into the sea.

50. Just, noble, harmless, social, attentive, unselfish, philanthropic, benevolent, charitable, ungreedy, hospitable and merciful are the qualities of a good citizen.

51. Affectionate, affable, far-sighted, frugal, enlightened, respectful, brave, shameful and pure-minded are the qualities of a household man.

52. Like a frog that devours insects whilst between the jaws of a serpent, you are constantly doing harm to your weaker brethren, whilst under the pressure of death, unmindful of yourself being crushed in a second.

(a) Insects (*Patangas*) for the love of the lamp, to enjoy their sight, sacrifice their lives by leaping into it.

(b) Bees being attracted by the smell of the Lotus flower, in sucking its juice are shut up at night within it, and loose their lives.

(c) The deer and the serpent being very fond of music, are attracted by the flute of the hunters, and are caught by them.

(d) The sweet odour of edibles induces birds and fishes to go to the traps laid for them by hunters, and anglers and are thus entangled in them. Birds and fishes being created to eat grain and pieces of bread, for the sake of their taste, are entangled in the net of the sportsman and become victims to them.

(e) The elephant, to gratify his sexual desire, blindly goes to embrace the female (decoy) and is entrapped.

In a similar way, man, to gratify his senses, falls a victim to the evils of this world, and at last sacrifices his life for their sake.

53. Virtue is spoiled by idleness, hatred, quarrels anger, fraud, pride, bad society, and carelessness.

54. Vanity and disappointment should not come to you, by being praised or censured for your qualifications and disqualifications, respectively. By the former you will lose what you have, and the latter will not allow you to reach the goal of your aspirations.

55. Better to do less good, with purity of heart, than to do more with jealousy, pride, malice or fraud.

56. Little, but good and affective, work is always valuable, like a pure gem, the essence of a drug, or a pithy advice.

57. The secrets of success ought not to be exposed, for the tree cannot prosper if its roots are laid open from underneath.

58. Honesty, perseverance, respectfulness and industry, with patience, bring prosperity to a man in this world as well as in the next.

59. One who remains idle and loses the golden opportunity of doing good, is like the fool who does not quench his thirst when a pool of water is before him, remains hungry when his basket is filled with sweetmeats, and pines in poverty when *Kalpa Vriksha* is in his house.

60. Those who do not consider what "Virtue" is, are not truthful, do not show respect to their elders, and have not the sense of duty they owe to others, and like beasts, are born only to fill their belly.

61. The giant Death, with his mouth wide open, is waiting to devour you, be you, therefore, careful to perform all your duties, and fulfil all the promises you have made before he approaches you.

62. If you are unable to subject yourself physically to penances, to undergo austerities, and to engage yourself in deep contemplation, the proper course to liberate your soul from the hard fetters of *Karma* would be to keep the pas-

sions your heart under control ; to check your desires ; to carry out your secular affairs with calmness ; to devote yourself to the worship of God, and to realize in yourself the "Permanent Truth," bearing in mind the transitory nature of the objects of the Universe.

63. The mind changes according to the nature of the objects it associates with, like common oil that takes scent from the flowers that are kept in it, and a piece of crystal or glass that exhibits the color painted under it.

64. Therefore let not your mind entertain false ideas, cherish bad motives, or be lost in idleness or vanity ; but let it be constantly occupied in the pursuit of true knowledge by devotion to God, religious practices, &c.

Avoid.—(1) Hearing bad words ; (2) Seeing bad sights ; (3) Eating bad things ; (4) Smelling bad odours ; (5) Touching unclean things. Refrain from—(1) Killing ; (2) Telling lies ; (3) Stealing ; (4) Indulging in luxury, and (5) Coveting anothers wealth. Control—(c) Your mind, speech, and body, so that they may not do wrong. Be free from—(d) Anger, pride, fraud, and covetousness. Don't be—(e) Lazy, selfish, harmful, vain and envious. Avoid Excess in—(f) Mirth, pleasure, pain, fear, sorrow, and hatred.

65. To control your mind (*Manas*), speech (*Vāk*), and body (*Kāyā*), does not mean to be thoughtless, silent, or inactive, like beasts and trees ; but instead of thinking what is evil, speaking untruth, and doing harm to others, they should be applied to good thoughts, good speech, and good deeds.

66. To control your senses, viz., touch, taste, smell, sight, and hearing does not mean that you should become senseless like earth, dumb and deaf like mutes, or lose consciousness ; but that you should not gratify them by wrong means or subject yourself to their influence.

67. You can fully enjoy peace if you be not too much attached to the objects of this world, caring very little about your connexion with, and separation from, them, as they are transitory. If you do not entangle it much in the concerns of your life, feeling less for your connexions and separations, as all worldly objects are transitory, and should not be depended upon.

68. After having undergone innumerable births and deaths you have reached the highest stage in the animal kingdom. Having got ample opportunity of doing good and becoming virtuous ; you should not waste your time and thereby fall down again into the dark and deep well of suffering.

69. Your soul, while transmigrating in different spheres of *Samsār*, has several times taken its abode in mountains, valleys, seas, caves, trees, and other places, too numerous to mention.

70. Your soul has assumed various forms, such as a *Dera* or a *nāraki*, a plant or an ant, a fly or a fish, a reptile or a dog, a horse or a monkey, beautiful or ugly, according to the effects of its *karmā*.

71. As a man it has been a *Rājā* and a beggar, a *Pundit* and a fool, a master and a slave, an upright man and a rogue, and what not ?

72. During the course of your migrations, you have been subjected to all sorts of physical and moral discipline in this amphitheatre of *Samsār*.

73. But the edibles of the whole world have failed to assuage your hunger and the waters of the numerous oceans to quench your thirst.

74. As a man you have approached the shores of the oceans of this world ; and if plunged in it again, you shall have to repent like one whose bow is broken, when the arrow was about to leave for the object to be shot.

75. Pierced again and again by the sharp spears of disease and death, your soul hath undergone innumerable births.

76. Not having been enlightened by truth and uprightness, your soul wandered through the dark dens of the forests of this world, like wind freely moving about in the *Akāsa*.

77. Pity those who, possessing necessary qualifications, are incapable of appreciating the Gems of Truth.

78. The soul suffers from the bad and careless actions of the body, mind, and speech ; therefore these ought to be checked and applied towards all that is really good.

79. Your attachment to wealth and to your relations, and your aspiration for fame, being obstacles in the way of your salvation (*moksha*) are useless to you. They give you trouble and sorrow.

81. Your helpless soul, by the effect of *Karma* departs from the body, like a flower from the tree, falling on the ground by the gush of wind, leaving aside all your treasures and family.

82. Life leaks away from the body like a drop of water, the splendour of the world passes like waves of the sea, and affection becomes in a second, a dream.

83. In this forest of the world there is no way to get out, it is filled with creepers, bushes, and trees of various kinds of *Karma*, it is darkened by affection, and on it the rain of Sin (*Pâp*) is continually falling.

84. Your life is like a water-spout, your prosperity is accompanied by adversity, your beauty and taste are like evening clouds, and the joys derived from your connexion with your surroundings are like a dream.

85. Your body is a prison to your soul, wherein you have been placed with fetters of *Karma*, which could only be cut off by thy energy, and good will-power.

86. Your soul is subjected to various sorts of blows of connexion with your body, like iron receiving constant strokes of the hammer by its connexion with fire, which makes it red hot.

87. As people do not like to spend their money on a rented house, you should not likewise be anxious to support your body which has only a temporary connexion with you.

88. Your body is a home of disease, it is a basin of clay the best use that can be made of it is to apply it towards the enlightenment of your soul by supplying its requirements.

89. Intoxication, luxury, passions, drowsiness, and idle conversation are the five causes of forgetfulness of thy self.

90. Ignorance, doubt, false belief, greediness, hatred, ill-will and ill-action are the seven causes which shut out your soul from enlightenment.

91. Thou ought to treat the general public with *Maitri* (friendship), those who are learned with *Pramode* (cheerfulness), and with *Odasavritti* (liberality), those who are suffering.

92. To entertain good feelings towards others is termed *Maitri* (friendship); to relieve one from suffering is *Karuñâ* (compassion) to feel happy in another's happiness is called *Mulita* (enjoyment); and to remain unconcerned with others affairs is *Upekshâ* (indifference).

93. None may commit sin, none may fall in trouble, and all may obtain relief from the sufferings of their *Karma*, are the feelings of *Maitri* (friendship).

94. To adopt measures of relief for those who are helpless, for those who are suffering, for those who are in fear, and for those who are in want, are the feelings of *Karuñî* (compassion).

95. Showing reverence to and feeling happy in the company of those who are faultless, learned in the *Sastras*, and are respectable by relationship or age, comprise real *Mulita* (happiness).

96. Those who show neither favour nor disfavour to sinners, those who do not censure gods and priests, and those who do not praise themselves, are actuated by *Mâdhyasattâ* or *Upekshâ* (indifference).

97. Those who entertain good feelings, are not entangled by family-ties neither are they attached to worldly objects. They are supposed to be in proximity to *Nirvâna*.

98. Those who are in *Samta*, or *Samadhi*, i.e., perfect calmness and tranquillity of mind, and live in harmony with all Nature are worthy of praise.

99. And those who have freed their minds from sensual gratifications enjoy the happiness of *Nirvâna* even in this life.

100. Such are the practices of *Râj-Yoga*, based entirely on internal discipline, that the heart of man becomes purified without either the mind or the body being subjected to austerities, &c.

APPENDIX II.

NOTES ON THE WORSHIP OF HAYAGRIBA MADHAVA BY THE HINDUS AND THE BUDDHISTS, &c.,—By Kaviratna GAURINATH CHAKRAVARTI.

The temple of Hayagriba Mādhava, is situated on the summit of a hill at Hajo, a village in Assam, well-known for its holy shrines, at a distance of about 5 miles from the north bank of the Bramhaputra, and about 9 miles North-West from Gauhati.

The place on the bank of the Bramhaputra, extending towards Hajo, is called Salkussa, or, more correctly, Soalkushi; it is an old village. Referring to it, Dr. Waddell remarks,* “With their extremely scanty knowledge of Indian Geography, the Lamas evidently concluded that this town of Sal-kussa, was the town of Kusa, where Buddha entered into *Nirvāṇa*, between the two *Sal* trees—seeing that the word *Sal* was also incorporated with the equivalent of ‘Tsam-chhödung (*Rtsa mchog groi*).’ I do not know whether this identical village of Soalkushi is ever visited by the Buddhist pilgrims, but the spot is sacred to the Hindus, for the temple of Mahādeva Dhareçvara, which stands on the hill called Hatimora (the hill having the shape of an elephant). A few minutes’ walk towards the north-west of this hill, brings into view the picturesque group of hills at Hajo, with their three prominent peaks, the highest of which is crowned by a Moslem shrine. On approaching the foot of these hills, or rather group of hills, we meet the lake Apnnarbhaba,” a swamp overgrown with weeds and rank vegetation, where the Hindu pilgrims bathe themselves for the purification of their souls; on the right bank of this lake is the *Gokarṇayogi* (*yogi*, or ascetic, with ears like those of a cow) a huge mass of rock which, I suppose, has been mentioned by Dr. Waddell to be the “fragments” of Buddha’s staff with which he unearthed the monster bowl. The priests could not supply me with any Hindu legends connected with the place, neither do the *Puranas* give any information of this *Gokarṇayogi*. Not far from this huge mass of rock is the temple of “Kameçvara Mahādeva.” Climbing higher up the hill we reach the temple of Kedārnātha, half-way between the *Gokarṇayogi* and the Mosque mentioned above: here a *phallic linga* of Mahādeva is shrsined in the temple. A beautiful tank stands just at its gateway. The temple is built after the fashion adopted by the Hindus in Assam, with a little Saracenic element in it. Close to this holy shrine is another temple of Mahādeva, named Kamaleçvara. Descending this hill we come to an isolated conical hill called Maṇikūṭa† on the top of which stands the holy shrine of Hayagriba Mādhava.‡ This shrine, presents a peculiarity which in no other temples in the province—under Hindu possession—can be seen. This holy spot is visited annually by thousands of pilgrims from all parts of India. Buddhists from beyond the Himalayas, who venerate it as a place sacred to them, claim the presiding deity to be their own. “Buddhist pilgrims,” Dr. Waddell truly said, “from all parts of Bhutan, Tibet, and even from Ladak and South-western China,

* J. A. S. B. (1892).

† The residence of Hayagriba, which will be referred to hereafter.

‡ These five holy places are called by the Hindus पञ्चनीष्ठ. The priests recite the following verse to the pilgrims:—

अपुर्वं जये खाला हट्टा गोकर्णयोगिनम् ।
केदारकमलौ हट्टा सुक्षिमोधवदश्मानात् ॥
पञ्चत् कामविलोकनम् ।

visit these spots, and carry off scrapings of the rocks and the soil in the neighbourhood, treasuring up this precious dust in amulets, and for placing them beside their dead body, as saving from dire calamities during life, and from transmigration into lower animals hereafter."

Although the deities of the shrine are worshipped by the Brâhman priests, and the temple is under the absolute possession of the Hindus, yet Buddhists of all nationalities are, allowed admission into it, to perform their prayers and *pûjas* before the dreaded god. This temple, therefore, forms a common platform in Assam, where the Hindus as well the Buddhists, though outwardly of different faith, join together in the service of Hayagribâ Mâdhava.

The ascent to this hill of Manikûta, which is about 300 feet above the plain, has been rendered easy by a flight of stone steps, nicely cut, in the form of a ladder from the very foot of the hill, the workmanship of which is attributed to the divine architect Viçvakarmâ, both by the Hindus and the Buddhists. This ladder leads to the door of the temple which stands facing the north. The temple does not seem to be built in the manner of the other Hindu temples of the province. It is an oblong piece of building, the general details of which have been described by Colonel Dalton.* The deities within the temple are not, as in the case of other temples in Assam, placed in a dark and hollow chasm, but, on the other hand, the grand image of Hayagribâ, (†) with four lesser deities on either side of him, stands on a raised platform. His lustrous eyes, that gleam out terror, are the peculiarities which give him the appearance of Bhairava rather than that of Vishnu —truly he is an unique deity in the Hindu Pantheon! We can hardly agree with Colonel Dalton when he says, "It is, in fact, simply a colossal image of Buddha in stone. Its modern votaries have, to conceal mutilation, given it a pair of silver goggle-eyes, and a hooked gilt-silvered nose, and the form is concealed from view by cloths and chaplets of flowers; but remove these, and there is no doubt of the image having been intended for the 'ruler of all, the propitious, the asylum of clemency, the all-wise, the lotus-eyed comprehensive Buddha.'"

This terrific image in no way resembles the sage-like appearance of Buddha, who is always represented in *Yogasana* (devotional posture). The manner in which this image stands upon the platform, and the wrathful expression of his face, determined as it were to destroy the world is a remarkable contrast to the serenely grave posture of Buddha. Remove the cloths, the chaplets of flowers, pair of silver goggle-eyes and the hooked gilt-silvered nose, do you find any trace of mutilation under them? It is a mere pillar of stone on which the head of the deity stands, not to conceal any mutilation, or to convert the idol into a Hindu one, but to make it appear as a full-sized image that the cloths and chaplets of flowers have been applied over it by the priests. If the Lamas call it an image of *Mahâmuni* (*i.e.*, the Sage Buddha) they must have fallen into the same kind of mistake like the Hindu priests at Hajo, who identify it with the image of Kalki *avatar*; that is the tenth incarnation of Vishnu, destined to appear after Buddha. He is neither

* Loc. Cit.

(†) According to the information received by Dr. Waddell, this grand image is that of Mâdhava, and the fourth image is that of Hayagribâ. Hayagribâ and Mâdhava are not two separate deities, but the compound name Hayagribâ-Mâdhava is the denomination of one and the same god, and the priests here applied this designation to the chief image of the shrine, I mean the image standing in the middle of other images. The following is the *Mantra* uttered by the priests when they worship him.

"ॐ मणिकूट-गिरिशेष वासिने विश्वरुपिणे ।

"हयग्रीवसमाज्ञाय माधवाच नमोऽस्ते ॥

Buddha nor Kalki, but Hayagriba Mādhava, of whom the *Mahāvarata* and the other *Puranas* deal more elaborately. He is a common object of worship of both the Hindus and the Tantric Buddhists of Tibet and Bhutan. The Hindus have not usurped the possession of this temple from the hands of the Buddhists, and made the presiding deity their own, by concealment and mutilation, which both Dr. Waddell and Col. Dalton appear to assert; but the temple is an original shrine existing here from time immemorial, and had been a common place of meeting of both Hindus and Buddhists. From the recent discoveries in the Tantric Literature of Tibet, it is now evident that the Tantric Buddhists of Tibet worship many of the Hindu gods and goddesses and that Hayagrība (*Tam-din*) is one of the Tantric deities worshipped by the Tibetans.

According to the Hindu Mythology, Hayagrība is an incarnation of Vishnu, who assumed this form to kill a certain demon, named Hayagrība. In the *Mahābhārata* this incarnation of Vishnu is described in the following manner.

"(a) He shone like the moon with his beautiful form, more so, by his beautiful nose. The Lord, who is the store-house of all the *Vedas*, changed his head into that of a white horse. The sky with all its planets and stars shone, as it were, in his newly-formed head. His long beaming hairs glittered as the rays of the sun.

His dark and deep ear-holes resembled the subterranean chasms. His forehead was broad like the surface of the earth. His two loins were like the rivers, Ganges and Sarasvati, and his two eye-brows were wide like two oceans. The sun and the moon formed the pair of his eyes, and the two twilights his nostrils. His wisdom was the *pranava* "Om" (ॐ) and his tongue was, as it were, made out of the flash of lightning. The *Pitara* (the manes of the departed) who take great delight in drinking the juice of the *somalata*, the fabulous creeping plant from which flowed *manna*, were his teeth: *Golaka* the abode of Vishnu, and *Bramhaloka* (abode of Brahma and his devotees), were his upper and lower lips; his neck was *Kālaratri* (the night-chaos itself).

The above extract from the *Mahābhārata*, is enough to show that the Tantric deity, now worshipped by the Buddhists in Tibet, was not unknown to the Hindus before the spread of Buddhism in India. It is evident from this fact, that the Buddhists adopted the worship of this god from the Hindus?

In *Kālikapurana* we find a full description of Hayagrība and the geography of the places of his many achievements. In Chapter 82, *Kālikapurana*, we read:—"At a place (b), on the bank of the Bramhaputra, where the

(a) "सुनाशिकेन कायेन भूत्वा चन्द्रप्रभकृदा :

“ कृत्वा चर्यशिरः शुचे वेदानामालयः प्रभुः ॥

“ तस्य शूद्धैसमभवत् षोः सनक्षबनारका ।

“ केशाशास्य भवेत् दीर्घा रवेरंग्मसमप्रभा ॥

“ कषायादकाशं पाताले ललाठं भूत्वा चर्यां महीदधी ॥

“ चच्छौ सोमसूर्यैः वै नाशसन्धा पुनः रहता ॥ प्रणवस्त्रयं संखारो विद्युत्जिङ्गा च निर्मिता ॥

“ दन्ताश्च पितरो राजन् सीमा इति विच्छ्रापः । “ गोलोकः ब्रह्मलोकस्य षोषा वासां महात्माः ॥

“ षोषा चास्य भवेत् राजन् कालरात्रिं गुणोचरा । “ महाभारत ॥

(b) बदगङ्गाजल्लालानस्तोरे नद्यासुनस्थ च । विश्वानाशक्षयो देवः शिश्विन्नपमन्तिः ॥

विश्वदेवौ महादेवौ योनिमप्लहस्पिणौ । इयपीवेण यथुध यत्र देवो अगत्यतिः ॥

इयपीवं यत्र हत्वा मणिकूटं तथागमत् ॥ “ कालिकापुराण ”

Vriddha-ganga (Old Ganges) empties itself into the former; where Viçvanatha with other *Civalingas*, and the mighty goddess, the mistress of the world, exist in the shape of *Youimandal*, there the Lord of the World fought with one Hayagriba, a demon, and having killed him proceeded to Manikûta."

The name of this demon is mentioned by Hem Chandra, the great Indian Lexicographer, who says, "Hayagriba, a certain *Dautya* (demon), who was killed by Vishnu." (c) Now if we refer to one or more passages of the same book, our geography of the place will be further illustrated and we hope we will be more definite in identifying the places of Hayagriba's adventures, and residence.

The river Vridha-ganga, the old Ganges, mentioned in the passage quoted above, is described in further details in the following passage of the same book. Here the course of the river is nicely traced, though in a language rather a little figurative, which is characteristic of all the *Puranas*.

"(d) On the hill of Nataka there is a beautiful lake, which in all its beauty and grandeur resembles the great lake Manasarovara,

* * * * *

From its eastern and western extremities, and from the middle point of it, three rivers flow south toward the direction of the sea. The river that has its origin in the western extremity of the lake, is Dikkor, and that which flows from the middle point, is Vridha-ganga, and lastly, the river that has its source at the eastern extremity, is Suvarnaganga."

Now, in the map of Assam, the three rivers that pour their waters into the great Brahmaputra, in the District of Durrang, with a slight variation of their ancient names, are namely:—The Dikoria, the Boraganga, and the Sabarnasri. (e) The Dikoria in the west and the Boragauga in the middle of the two, and the Sobarnasri in the east, exactly answer the description given in the *Purana*. Not very far from the confluence of the two rivers, Boraganga and the Brahmaputra, is the town of Viçvanâtha, about 20 miles from Tezapore, where a temple consecrated to Viçvanâtha, a *Civalinga*, is still in existence on the summit of a small hillock in the eastern part of the town.

These facts show that the river Boraganga is identical with the Vridha-ganga of the *Kalikapurana*, and the spot where Hayagriba Madhava is supposed to have fought with Hayagriba the demon, is somewhere in the district of Durrang, near the town of Viçvanâtha; here Hayagriba Madhava killed the demon, and proceeded to Manikûta to rest himself. Where is this Manikûta? We have seen above, the hill at Hajo, on which the temple of Hayagriba Madhava stands, is known by the name of Manikûta. Is this then the hill to which Hayagriba went to take his rest after fighting with the demon? From the presence of his image in the temple dedicated to him, one can hardly have any doubt that this was the hill alluded to in the *Kalikapurana*.

(c) विश्ववच्छदैत्यविद्येषः

(d) “अस्मि नाटकं शैले तु सरो मालस सद्ग्रीष्म। यच्च सर्वं शैलपुथ्रा जलक्रीडां सदा हरः ॥
कुरुते नरशार्दूलं सर्वपङ्कजं शोभिते । तस्य पश्यात् मध्यं पूर्वभागेभ्यस्तु सरित्तयम् ॥

(e) अवनौर्णे प्रथात्येव दक्षिणं सागरं प्रति । तस्य पश्यमभागे तु नदौ दिक्षरिकाक्षया ॥

मध्यभागात् दृष्टा या तु शङ्करेणावतारिता । बृह गङ्गाक्षया सा तु गङ्गेय फलदायिनौ ॥

या निष्ठता पूर्वभागात् तस्मात् गिरिवराण नदौ । सर्वग्रीवेति विश्वाता + + + + + ॥

“कालिकापुराण”

In order to be more sure of the fact, I quote another passage from the same work in which the hill is described with further details. It is as follows:—

"(f.) The mighty waters of the Brahmaputra flow between the two hills, Gandhamādāna and Manikūta; Vishnu, for the good of *Suras Asuras*, and men made his residence there. On one occasion, being attacked by a evil spirit who was an embodiment at that spot of all sorts of malarious fever Vishnu killed him, and after his recovery from the fever which had laid him up, bathed himself there. A great lake was formed from the collection of water used in the bath. This lake was named by Vishnu Apunorbhava. Any one who will have the good fortune of bathing in this lake, will be free from all the troubles of being born again in this world. Vishnu in the shape of Hayagṛiba, lives on the hill of Manikūta. The height of his body is one fathom.

We have said something of this lake Apunorbhava at the outset: a pool of water lying at the foot of the hill of Kedarnath. The existence of this lake, with its ancient name unaltered, is another corroborating evidence of the fact, that this is the real hill alluded to in the *Kalikapurana*, and we think we are not wrong in supposing that the temple here is not the temple of Buddha, or any other deity, but it is the temple of Hayagṛiba Mādhava, a pure Hindu deity.

The fighting of Hayagṛiba Mādhava with Hayagṛiba, the demon, depicted in the *Purana*, may have some allegorical meaning in it. In days of yore there might have lived a certain hero, who ruled over the people of Assam, surnamed Hayagṛiba Mādhava, who by his great achievements and heroic deeds had commanded the respect of the people, and became subsequently an object of their worship, as an incarnation of Vishnu himself. The demon Hayagṛiba might have been a certain Bhutia Chief, residing in the neighbouring hills of Bhutan who occasionally came to make raids in the country. Hayagṛiba Mādhava killed this enemy of the people and rescued the country from his rapacious hand; for which heroic deed he was surnamed Hayagṛiba Mādhava; nay, he was considered as an *Avatar* of Vishnu.*

It is well known that some of the wild tribes of the Himalayas were called *Agramukha* (horse-faced) by the ancient authors** Hayagṛiba (neck like that of a horse)† and *Açcumukha* seem to be analogous words, and it may be for this reason that the demon, being an inhabitant of the Himalayas, was called Hayagṛiba, and the killer of this demon was surnamed Hayagṛiba Mādhava.

The allegory of the fight with the demon, the personification of fever, may be explained in the following manner. In ancient times, an epidemic of malarious fever broke out throughout the whole country, whereby thousands of people died. Hayagṛiba Mādhava, who was an able and intelligent ruler, knowing that the real cause of this epidemic was nothing but the dirty and impure water the people used, and the presence of jungle and marshes the real home of Malaria, removed the evil by cutting down the jungle (which is killing the

(f) "मणिकूटसाथगिरे गम्भमादन कस्य च । " मध्ये अवति लोहित्यो ब्रह्मपुत्रसमान्वितः ॥
 " हल्वा ज्वरं तथा विश्वा तत्र वासमथाकरीत् । " नर देवासुरादीनां यथा भवति वै हितम् ॥
 " अरेणापौडिन तनुर्ज्वरं हल्वा मद्दासुरम् । " सर्वज्ञोक्त हितार्थाय सोऽगदद्वानमाचरेत् ॥
 " अगदद्वानसम्भूतं संजातच्च महासरः । " तस्य स्वर्थं नाम चक्रो हयगौवोऽपुनर्भवम् ॥
 " न पुनर्जायते यस्तात् ततः साला नरोत्तमः । " अपुनर्भवं संज्ञं तत् सरलु परिकीर्तिम् ॥
 " मणिकूटाचले विश्वा हयगौवं खरूपं धृक् । स च वास प्रमाणेन विश्वारैषै चंस्यितः ॥

+ " उद्देश्यत्वङ्गलि पार्विण्य भागान् मार्गं शिल्मीभूत हिमेऽपि यच ।

न दुर्ब्धे श्रीणि पश्योधरार्जी भिन्नद्वन्न मन्दां गतिमश्वसुखः ॥"

devil) and excavated a spacious tank of pure water. In order that the people might be more induced to use the water of this tank, he made it a holy one, by calling it Apunorbhaba—that which liberates from re-birth.

Indeed Hayagriba Madhava has become such a beloved deity to the Hindu community of Assam, that he is daily worshipped in every house, with the other household deities. A Hindu in Assam, on a day of religious ceremony, is required to offer a *pūjā* to Hayagriba, before commencing the ceremony. This love and gratitude of the people of Assam towards him are surely due to the great benefits their forefathers received from the hero Hayagriba Madhava.

In *Yoginitantra** we find the following legendary account about the origin of the image of Hayagriba Madhava at Manikūta. "King Pradyumna having seen the great sacrifice performed at a certain house in heaven became anxious as to how to construct an image of Vishnu or earth, on some secluded hill. Indeed, his anxiety was so great for it that he left all his kingly comforts for the life of an ascetic. One day, as he lay on a mat made of *kusa* grass, fast asleep, he dreamt that Vishnu holding in his four hands the four sacred emblems, the conch, the wheel, the club, and the lily—addressed him thus:—'Pradyumna, be not mortified, go thou to the sea-shore, where there is a tree of unique appearance. This shalt thou fell with an axe, and cut it into several pieces; out of one of these pieces make my image and establish it at Manikūta.' After this Vishnu disappeared, and Pradyumna, when awake, found nothing but his anxieties. For the rest of the night he was sleepless, and at dawn went to the sea-shore with an axe in his hand. To his great surprise, Pradyumna found the tree of that singular-description standing near the sea-water. It was of bright-blue color, unlike any tree growing on earth. Pradyumna cut down the tree with his axe, and divided it into seven pieces, out of one of these pieces, an image of Hayagriba Madhava was made and established at Manikūta."

The above story was adopted afterwards by the Hindus in order to deity Hayagriba.

महाराहनामा च योऽष्टादशभुजै—युतः । दधाळ्लो मणिकूटे च माधवाख्य व्रवस्थितः ॥

* *Yoginitantra*, from verse 219-245.

† In *Yoginitantra* we also find that Hayagriba is another name of the mighty god *Mahabawha*.

‡ *Yoginitantra*, ch. 9, verse 244.

The following is the inscription found at the door of the temple of Hayagriba Madhava. It is written in old Bengali, of Mithila type.

श्रीश्रीमत् श्रीविश्वसिंहः चितिपतिरमवत्तस्तुती ख्वानकौर्चिः ।
श्रीमत् श्रीमल्लदेबो द्वपति रतिमति निर्जिताराति जातिः ॥
गाम्भौर्यैदार्यशौर्यं प्रथित पृथु यशी धर्मेकर्मावदातः ।
श्रीमत् शूलध्वजाल्लो यजनि तदनुजो यद्गौर्णेष्ठेष्ठेशः ॥
साक्षात् राघवपञ्चनो दिशि दिशि प्रख्यातकौर्मिवजः ।
हन्ता पृथग्नस्य यो विधिवशात् यः कामरूपेश्वरः ॥
यो यो वाखिलस्तोक शंकदहन ज्वालावली वारिदः ।
श्रीमत् श्रौरघुदेवभूपति वभुत् शूलध्वजस्तौरसः ॥
तस्या शेषजनः प्रसादजनकः श्रौक्षण्यपादार्चकेः ।
भूपः प्राप्तवयाः गदाधरलतौ प्राप्ताद यत्नं आधात् ॥
मण्याख्यान गिरौ ह्वासुररिगी रत्नाख्य मानास्यदम् ।
श्राक्षे वाण विघ्निञ्चो गुणीवरः कारुः स्वयं श्रौधरः ॥

APPENDIX III.

TIBET.

(From the "London Times.")

The recent conclusion, after long *pour parlers*, of the treaty arrangements between India and Tibet, points to an opening up of trade between the two countries at no distant date, and perhaps to an eventual resumption of the friendly intercourse which existed last century, prior to the misunderstandings arising out of the Nepalo-Chinese war of 1792. The moment is appropriate, therefore, for taking note of a volume which contains a mass of new information regarding Tibet, but which has hitherto been preserved among the more confidential archives of the Government. "The Narrative of a Journey to Lhasa in 1881-82," by Sarat Chandra Das, an *employé* of the Bengal Educational Department, is one of a series of records of personal adventure written by trained natives, who, for the last twenty years, have been mapping out and describing those wilder and more inaccessible countries adjacent to India, which have been practically closed to British officers. But while Sarat Chandra Das's predecessors in this general task were men of comparatively humble acquirements, except as regards their technical geographical training, he was, or rather, is a man of some culture, with sufficient intelligence, literary capacity, and general education, to enable him to collect a mass of valuable data on the government, laws, and manners, and customs of the country, and to record his observations and experience in good English. The fruit of these researches lies before us in a volume of 200 closely-printed folio pages, which, in spite of Mr. Rockhill's useful contributions to the same subject, may be fairly said to be the most important book on Tibet, produced since Mr. Clement Markham's monograph. It is somewhat to be regretted that the Government of India, with that excessive caution which has characterized their censorship of trans-frontier literature, should have so long deferred their assent to the publication of the work; but now that permission has at last been accorded, we trust that the journal, in its entirety, may soon be given to the world. Sarat Chandra Das was well qualified for his Mission by knowledge of the Tibetan language, and by a previous journey over much of the same ground, in the course of which he made several friends, but he was also fortunate in his choice of a companion, a Tanna, who was much respected and even better known, and who counted among his friends many persons of considerable influence in the country. The party were thus enabled, when once clear of the frontier guards, to travel in comparative comfort and security, and the advantage is plainly perceptible in the fuller and more trustworthy information which they collected, as compared with the hurried *data* secretly recorded by the native surveyors, who usually went in disguise, and in fear of their lives. Sarat Chandra Das was, of course, frequently importuned for medicines, and one of the most amusing incidents arose out of his prescribing an effervescent draught for an old man who was suffering from indigestion. "Oh! Sir," exclaimed the amazed patient, "it boiled and frothed even as it ran down my throat; it must be a medicine of wonderful efficacy. I never saw or heard of such a drink in my life." The fame of the physician whose medicine boiled in cold water naturally spread far and wide.

A courteous reception awaited the party at Shigatse, as the Resident Minister of that place, though absent at the time, was well known to both travellers, and had left instructions for the best rooms to be placed at their disposal. Here they witnessed an interesting event, the arrival of the Triennial Mission despatched from Cashmere to Lhasa, a ceremony which is said to date from the defeat of the Cashmeree forces by the Tibetans in 1841. Students of Chinese history are aware how the wily Celestial is always careful to give out that every Mission to his State is really a tribute-bearing deputation. The same notion was evidently impressed on the 15,000 people who flocked to see the Cashmeree Envoy, with his horsemen and 100 followers enter Shigatse. Several merchants had taken advantage of the opportunity to accompany the party, dressed in princely style, attended by servants in liveries, and mounted on gaily-caparisoned ponies. There appears to be no doubt that the Envoy brings presents, in the usual way, for distribution,

so the idea of this imposing *cortège* being a tribute-bearing Mission obtains the readier credence.

The same place was the scene of a more pitiable spectacle, the punishment of some district officials in connexion with a recent *émeute*, an event which calls for special mention on account of the light cast thereby on the Chinese administration in Tibet. One of the two Chinese Residents at Lhasa inspects every year the Nepalo-Tibet frontier garrison and defences, and in the previous October it had fallen to the junior Ampa, or Resident, to go to Shigatse and Tengri on this rather irksome duty. Messengers were sent on ahead to arrange for the Ampa's reception at the different stations, and to levy the daily travelling allowance, which properly ought to be paid by the Lhasa treasury, but had come to be levied locally. On this occasion the Ampa had insisted on levying Rs. 750, instead of the old allowance of Rs. 500 per diem, and the people loudly professed their inability to pay this extortionate sum. The only reply vouchsafed was that the village headmen were flogged and their ponies and properties sold to provide the required allowance. On arrival at Shigatse the Ampa halted for several days. Here the same trouble arose, the people complained that the demand was arbitrary, and in defiance of established custom, and the soldiery busied themselves in torturing the richer men, so as to obtain the money. At last the people rose in a body, with the connivance of the Jongpons, or district officers, and first openly refused payment and then flung volleys of stones at the Ampa's residence. Orderlies were hastily despatched to Lhasa, and the senior Ampa and some other officials came down post haste. A commission of inquiry sat and delivered judgment. The two Jongpons of Shigatse were degraded and condemned to receive 200 cuts, while the six village headmen were actually condemned to 400 cuts of the bamboo, after the Chinese fashion. It is not surprising to learn that some succumbed beneath this inhuman treatment. At the time of Sarat Chandra Das's visit some of the minor officials, who had been let off with a lighter punishment, were being dragged about the streets imprisoned in the large heavy wooden collar which is a punishment much in vogue in China. The poor wretches were ready to sink beneath the weight of the collar, but were compelled by the whip of the warden to rise and hobble along. The irony of the whole episode is, however, displayed in the recommendation of the commissioners that in future the Tibetans should be exempted from the necessity of paying the obnoxious tax, a request which (owing, it is said, to a substantial bribe) was actually granted by the Supreme Government at Pekin.

The numerous interviews between Sarat Chandra Das and the "Minister," as he calls him, recall those interesting conversations that are narrated in Mr. Markham's memoir between Bogle and the Teshu Lama. The Minister had studied photography, and had invented Tibetan terms for the various chemicals. He was also anxious to learn English and ciphering, and read frequently with Sarat Chandra Das. The apartments at Shigatse, when decked out for a reception, are thus described: "Silk ceilings and curtains were hung to give a gorgeous appearance to the waiting-room and lobby. Beautiful silk cushions were spread in the Minister's drawing-room, the ceiling of which glittered with orange-coloured China brocade. The artistically worked dragon made its appearance everywhere, in the ceiling, curtains, and even on the floor. Handsome dining-tables, each measuring 3ft. by 18in. and 2ft. high, were placed before every raised and cushioned seat, while pretty china cups, and gilt bowls, wooden and metal, were placed on the little tables."

A lithographic press had been obtained from England by Sarat Chandra Das for presentation to the Minister, and, after much delay, arising from the difficulty of transport, the stones, rollers, and other apparatus at last arrived, and the first document transferred to the stone was a stanza, or laudatory hymn, composed by the Grand Lama in honour of the Minister. The latter was quite transported with joy at the "miracle press," as he dubbed it, and printed twenty copies of the stanza straight off for distribution among his friends.

On his way to the capital, Sarat Chandra Das fell ill with inflammation of the lungs, an attack which was not improved by having to pass the night in the porch of the Samding Monastery. On his recovery, the party continued their way to Lhasa. The approach to the great river Tsang-po is thus described: "The great Tsang-po flowed at the base of a gigantic yawning chasm, which extended for miles between

two ranges of lofty, dark mountains, whose flanks overhanging the river from the north were covered with dark forests of fir-like trees. At the foot of those lofty mountains, but still in the upland, there were pretty-looking villages with castle-like, white-washed houses, surrounded with tall trees."

It was on the 30th of May, 1882, that Sarat Chandra Das entered the famous city of Lhasa by the western gate, having the grand palace of Potala, the residence of the Dalai Lama, on the left, with its gilded roofs and pinnacles glittering in the afternoon sun. By good luck he was not interrogated at the boundary-post, a formality that even native Tibetans have to go through. Small-pox was raging in the capital at the time, people seem to have shrunk instinctively from Sarat Chandra Das's slow and laboured gait, and bespectacled eyes. In Lhasa his most influential friend appears to have been a lady of high rank, with whom he had some characteristic chat on the social practices of their respective countries. Monogamy in particular appears to have excited her wonder:—

"One wife with one husband only!" she exclaimed, in comic surprise. "Do not you, Pandibla, think that we Tibetan women are happier than the Indian or Philing (European) women, of whom the former must be the most miserable?" "Pray, tell me, is it not inconvenient for one woman to serve many husbands?" said I. "I do not see," observed Lhacham, evading the point somewhat, "how the Indian women, are happier than the Tibetan women, while the former have to divide among many the affection and property of their single husband; whereas in Tibet the housewife is the real lady of all the joint earnings and inheritance of several brothers, who are sprung from the same mother, and are undoubtedly of the same blood, flesh, and bones. Their persons are one, though their souls might be different."

The same lady kindly arranged for Sarat Chandra Das to be honoured with an audience of the Dalai, or Great Lama. After ascending endless steps, which severely tried the Hindoo's breath and strength, the reception-hall at the top of Potala was reached.

"The great altar, resembling an Oriental throne, and supported by lions carved in wood, on which his holiness, a child of eight, sat, was covered with silken scarves of great value. A yellow *kinkoh*, or mitre-hat covered the Grand Lama's head, and a yellow mantle his shoulders, and he sat cross-legged, with the palms of his hands joined together to bless us. In my turn, I received his holiness's benediction and surveyed his divine face. The princely child possessed a really bright and fair complexion, with rosy cheeks. His eyes were large and penetrating. The cut of his face was remarkably Aryan, though somewhat marred by the oblique eyes. The thinness of his person was probably owing to the fatigues of the ceremonies of his Court and the ascetic observances since taking the vows of monkhood. I pitied his exalted position, for, who knows that he will be forced to undergo another transmigration before reaching his twentieth year!"

Although the narrative of the daily life in Tibet, varied by occasional festivals, reviews, and other noteworthy events, cannot fail to interest all readers of Sarat Chandra Das's work, probably the most important part will be found to be the concluding chapter on the Government of Tibet. The Grand Lama is the head of the State, but the temporal duties are mainly vested in the Regent, who is sometimes called King, and who in his turn is assisted by four *Kahlons* or councillors. The duties of these various officials are laid down at great length, as well as the administration of justice and the revenue system. The land-tax is paid partly in kind and partly in coin, and is equivalent to about Rs. 20,000,000, but the *missers*, or farmers, are also bound to furnish conveyance to travellers furnished with a pass by Government. Letters are carried by messengers and special couriers, who discharge their duties with admirable efficiency, and are invariably provided with the best and swiftest ponies. The foot messengers generally travel 20 to 25 miles per diem, while those who ride do 30 to 35 miles. For the postal service between Lhasa and China specially trained men are employed. The distance is divided into 120 postal stages, which has to be covered by the State couriers in 72 days. On occasions of great importance and urgency, such as the affray between the junior Ampa and the people at Shigatse, the express takes from 36 to 45 days. The express courier is dressed in a tight blue-coloured dress, the tape fastenings of which are tied on his head and the knot sealed. He is required to subsist daily on five hen's eggs, five cups of plain tea, a pound of

corn-flour, half a pound of rice, and a quarter of a pound of lean meat. He is forbidden to take much salt, and strictly prohibited from touching onions, garlic, red-pepper, butter, or milk. At midnight he is allowed to sleep in a sitting posture for three hours, after which he is awakened by the keeper of the postal stage-house. The letters are enclosed in an yellow bag, which the courier carries on his back. They get relays of ponies about every two miles.

The population of Tibet proper, over which the Dalai Lama's Government extends, is estimated by Sarat Chandra Das at from three-and-a-half to four millions. The regular army consists of about 6,000 trained men, besides which every family or house throughout the country is bound to furnish one ready-armed *yul-mag*, or country soldier, at call. Sixty thousand men might possibly be mobilized in case of necessity. The arms consist of bows and arrows, sabres, slings, long knives, and matchlocks. Half of the regular army engage in agricultural pursuits, and receive half-pay. The pay of a Tibetan soldier is five rupees, and that of a Chinese soldier six rupees per month. After three years' service the latter returns to China, and the former enters the *yul-mag*, or militia. The head of the military department is the Ampa, or Imperial Resident of China, through whom the Emperor communicates his edicts to the Tibetan Government, and receives their replies. The Ampa settles all political differences between the various States and the Government, but has no jurisdiction over the internal administration of the country.

APPENDIX IV.

SPIRIT OF THE BUDDHISTS AND THE JAINAS REGARDING ANIMAL LIFE DAWNING IN AMERICA.

HOW ANIMALS ARE SLAUGHTERED IN CHICAGO.

BY PROF. L. H. ANDERSON.

If our reformers and leaders of society could be made to open their eyes to the realization of the fact that they are, in a most direct manner, aiding in a most cruel and uncalled for barbarity, in gratifying their appetites for meat, it would aid our reform materially, as there are many people in this world who follow the example of others rather than the dictates of their own consciences, and who, were it not for the blinding indifference of custom, would withdraw their support to slaughter and all its cruelties.

Since becoming a Vegetarian I take an entirely different view of this matter, and feel, without any question of a doubt, that the slaughter of animals is a sin, thoughtlessly, perhaps, shared in by all meat-eaters who certainly are accessories to the crime, while they would be horrified at the sight of the slaughter and bloodshed they are aiding and abetting. If they were to have the experience I had a short time ago in visiting the Chicago Stock Yards, and witness the awful things which are undergone to prepare animals for food, most of them would, I am satisfied, from these observations alone, have their desire for ever afterwards destroyed.

To supply these immense slaughter-houses, employing thousands of men, animals are brought from every portion of the central part of the United States; being shipped in crowded cars over long distances, often going without food or water for forty-eight hours, and sometimes even longer, despite the vigilance of our humane societies. The animals come to Chicago in a feverish, half-starved, and often dying condition. Very rarely indeed, during the summer and fall does a car of stock arrive without some dead ones, often 20 per cent. and sometimes even more. Others are so badly

crippled that they must be hurried to the killing pen in order to *save them from dying a natural death!* The unloading of animals for slaughter is always accomplished with cruelty, which is often very severe. Men hardened with deeds of cruelty trample over the prostrate animals, and with spears, clubs, and whips, compel the poor, frightened creatures to move on, sometimes trampling over each other and often crushing the weaker ones.

Those that are alive and unable to walk are loaded in a low wagon made for the purpose, and are hurried away to the slaughter-houses. Those that are dead are left until they "ripen," then sent to the "stink factory," or rendering establishment: the fat extracted, and the remainder made into fertiliser. What is done with the fat? you ask; well, my friends, it is hinted that some of it, and even that of dead horses, goes to the butterine, or oleomargarine factory!

The live, and *apparently* healthy animals, are driven up the long shutes to the top of the immense packing houses, always with cruelty and barbarous treatment, to the pens where they are sacrificed. The hogs are carried into a small pen, when a catcher seizes them, one at a time, by the hind leg and attaches a chain slipping-noose, and by the aid of steam power the poor animal is quickly elevated and dangles head downward until it is passed in front of the "sticker," who plunges a huge knife in the neck of the struggling victim. The hog is then passed by machinery, when, by a simple device, the chain is disengaged from the leg and the hog is dropped into scalding water still squealing and struggling! It is then passed to the scraper and divested of all hair, and in less than five minutes from the time the chain is placed around its leg, the hog is cut up and stored in the cooling room, giving no time for life to escape the torture of all this scalding and vivisection.

The process of cattle-killing is different, but almost equally revolting. These sensitive cows and steers are forced into narrow stalls, and a man from above hits them with a sledge hammer or drops a crow-bar between their horns. One of the animals I saw slaughtered was suffering from what is known as lump-jaw and matter was oozing from an abscess.

The rendering of the entrails of animals is a filthy process, in fact, the whole operation, from beginning to end, is unquestionably demoralizing and brutish.

The employés at the yards, as a rule, are known as "tough characters," and judging from the physiognomy of some of them, show they would almost as soon murder a fellow-being as the helpless animals.

Are you, dear reader, one of the unconscious sinners referred to? If so, will you not try the experiment of abstaining, for at least one month, from the use of meats? Try it just one month; you have nothing to lose and everything to gain, as a month's abstinence from flesh invariably results in complete conversion, and the washing of your hands from this sin. That it is a sin people in general do not realize; they do not stop to think that they are possessed with a low, grovelling gratifying of their unnatural appetite, and that their minds, desires, and consciences can be elevated above the present standard. The idea may at first seem absurd, for the reason that they have been accustomed to flesh-eating all their lives, so have our ancestors, but this does not necessarily prove that it is right and proper.

As to just when the practice of meat-eating was introduced in the human family, history does not positively inform us; but certain it is that primitive man was not carnivorous in his habits. In this one thing, at least, Darwin and Moses agree. The Bible represents man in his primitive innocence as subsisting wholly upon the fruits of the soil, and there is certainly no reason why we should indulge in meat-eating.

Proceedings.

The Quarterly General Meeting of the Buddhist Text Society of India was held at the Hall of the Indian Association for the Cultivation of Science, on Monday, the 7th January, 1895, the Hon'ble Sir A. Croft, M.A., K.C.I.E., the President, presiding.

The following Members were present :—

Rev. K. S. Macdopald, M.A., D.D.
The Hon'ble Justice Gurudas Banerji, D.L.
The Hon'ble Dr. Mahendra Lal Sircar, M.D., C.I.E.
The Hon'ble Rajah Peary Mohan Mukherji, M.A., B.L., C.S.I.
Rai Madhab Chandra Roy *Bahadur*, C.E.
Pandit Hara Prasad *Gästri*, M.A.
Cri Hirendra Nath Dutt, M.A., B.L.
Mr. T. Kawa Kami.
Cri Dína Nath Ganguli.
Pandit Hari Mohan *Vidyabhushan*.
W. J. Simmons, Esq.
J. Louis, Esq., F.R.G.S.
Monsieur Charles Jamban.
Cri Qarat Chandra Das, C.I.E.
Cri Púrna Chandra Mukerji.

VISITORS :—

Dr. D. D. Cunningham, M.B., F.R.S., C.I.E.
Dr. D. O'C. Raye, B.Dc-Surg. Lt.-Col.

A few minutes before the business of the Meeting commenced the President received a deputation of Sinhalese Priests, Mr. Kawa Kami the Japanese priest interpreting in English and Páli.

The Chairman, in replying to the deputation, said that the importance of the study of Páli would be admitted. He understood that the intention of the deputation was that facilities should be afforded for that study by opening a class, under a teacher of the language, in the Sanskrit College, Calcutta. If it could be shown that this could be done at a very moderate cost, and that there was a likelihood of a sufficient number of students attending the class, he would readily submit the question for the consideration of Government, though he must also point out that the present was by no means a favourable time for proposals involving new expenditure.

To

THE HONOURABLE SIR ALFRED CROFT, M.A., K.C.I.E.,

Director of Public Instruction, and Vice-Chancellor of the Calcutta University.

HONOURABLE SIR,

On behalf of the deputation * of Buddhist Priests of Sinhalese, Burmese, and Japanese nationalities, I beg to approach you with this petition for the establishment and maintenance of a Páli class which I respectfully venture to suggest

* The deputation consisted of the following Priests :— *Mahā Thera Sáranākara*, of *Puppārāma Vihāra* in Kandy, *Suwanā Thera*, *Siddhattha Thera*, *Sumaṅgala Thera*, *Dhamma Ratna Thera*, *Medhaṅkara Thera*, *Athadarsi*, and *Sumanasūra*.

may be opened in the Sanskrit College in Calcutta. The following reasons and considerations are alleged in support of this scheme, and I crave the favour of your kindly according your sympathy to the movement, and recommending it favorably to the Government in the Educational Department.

The members of this deputation severally, and collectively pray that all restrictions of nationality and creed be removed so as to make the College accessible to Japanese, Burmese, and Sinhalese, &c., and that facilities be given to scholars from all countries for studying these classics in Calcutta where they come in increasing numbers every year. This will encourage the interchange of ideas, and strengthen the already existing bonds of thought, literature, religions and race affinities.

2. The study of Pāli, they humbly venture to suggest should be encouraged as far as possible on literary and philological grounds.

3. The extra expense to Government for the institution and maintenance of this Pāli class would be nominal as learned Buddhist Priests, specialists in Pāli can be had from Ceylon on a very small pay.

CALCUTTA,
7th January, 1895.

I have the honor to be, &c.,
W. S. GOONEWARDENE, B.A.

The Chairman then asked the Meeting to confirm the appointment of the following gentlemen as Corporate Members of the Society, according to the recommendations of the Council:—His Highness, Cri Ram Chandra Bhuj Deo Maharaja of Mourbhunj, Mr. W. J. Simmons, Dr. R. K. Sen, M. D., Cri Mahendro Nath Banerji, B.L., Cri Atul Chandra Bose, Cri Radha Raman Chaterji, and Dr. Qáradá Prasád Banerji, L. M. S.

Cri Qárat Chandra Das then announced the presentations and donations to the Society. In noticing the compendious Sanskrit Lexicon called *Vaidyaka Carda Sindhu*, compiled by *Kaviráj Umeça Chandra Gupta Kaviratna*, he said that it was the latest attempt to collect in one place all the medical and medicinal terms that existed in the medical works of the Indo-Aryans from the earliest time to the latest development of the *Vaidya Čāstra* in Bengal. The work was of the highest value to those who studied the Sanskrit medical works of this country.

Mr. T. Kawa Kami then addressed the Meeting:—

In exhibiting the Deva Nágari characters used in Japan, allow me to say a few words about myself. I am a Buddhist priest of the *Shin Shū* which is the most powerful sect in Japan. The high priest of my sect commanded me to study Pāli and Sanskrit. So I first visited Ceylon and studied Pāli for three years. Then I came here last year, to study Sanskrit, but failed to get admission into the Sanskrit College, for my not being a Hindu. I then proceeded to Darjeeling to study the Tibetan language, and in the Ghoom Monastery, I had the honour to meet with the Hon'ble President, Sir Alfred Croft.

Probably you know that all the Japanese Buddhist works are translated from Sanskrit. It is, therefore, natural for a Japanese Buddhist, to seek the original Sanskrit texts in India.

Among our Sanskrit scholars, Prof. Nanjio Bunyuo, M.A., Oxford, is most distinguished, he having studied Sanskrit under Prof. Max Müller, Prof. T. Inowuye, who has been to Germany for many years, is another good Sanskrit scholar. We had, up to to-day, no Sanskrit scholar who had his education in India. Jambudvipa (India), is the real place for studying Sanskrit. I hope by and bye, many Japanese Sanskrit students will come over to India; but, I am sorry, they will find the same difficulty as I have already experienced,

should the doors of the Sanskrit College be permitted to remain closed to foreign students.

Now I will read the *Amitābha Dhāranī* in our native Japanese way.

Namah ratna-trayāya, Namah Aryāmitābhāya Tathā gate arhatē Samyak Sambuddhāya. Tad yathā Om Amritē Amritodbharé Amrita Sambhavé Amṛilagarbhe Amṛitu Siddhē Amṛitatéjé Amrita Vimhríté Amrita hrām ta gaminé, Amrita-gagana-Kitikaré Amrita-dundubhi-svaré Sarvártha Sādhane Sarva karma-klepa-kshayakaré svá-há.

Cri Çarat Chandra Das, in exhibiting the block-print plates containing a large number of illustrations of Surgical Instruments of Tibet which he brought with him from Lhasa, said, that he owed a word of apology to the meeting. It might be asked what the Buddhist Text Society has to do with Surgical Instruments? Both medicine and Surgery were practised in Tibet and Mongolia by the Lamas. In fact, the healing art was a monopoly of the clergy there. Buddha is believed to have been the arch-healer both of the soul and the body. He is called Vaidya Rāja—the prince of physicians. All the medical works of Tibet were intimately connected with Buddhism. Where medicines failed, the Lamas resorted to religious prayers and mystical charms to heal the sick. Lama Sherab Gya-tsho of Ghoom Monastery, near Darjeeling, who was formerly physician to the late Tashi Lama, had furnished the speaker with a note on the use of these Surgical Instruments. Dr. Cāradā Prasād Banerji he said, would presently read the note which has been prepared with the help of the Lama's explanations.

Pandit Hara Prasād Cāstri then read his note on

THE RELATION OF BENGALI TO PĀLI AND SANSKRIT.

WHICH IS MORE INTIMATE?

Bengali is a mixed language. It has borrowed its vocabulary from various languages, such as Sanskrit, Pāli, Persian, and English. The word Pāli includes, of course, various Prākrits, from which also the modern Bengali has borrowed its stock of words. But in order to understand the relative position of these various languages it would be necessary to give a brief history of the changes of language from the ancient Vedic to the modern vernaculars of India.

The opinion that literary Sanskrit was the mother of the Prākrits, has now been exploded. It is now believed by the majority of orientalists that the Sanskrit of the Rig Vedā was the original spoken language of the Hindu Aryans. The language of the Brahmins, though showing a later stage of development, was also a spoken language. Since then the original Indian language seems to have undergone developments in two parallel lines.

The first is Sanskrit or the literary language, called Bhāsā, from which the significant word Bhāshya is derived. The word Bhāshya means a commentary in the current literary language, of works written in older and more archaic forms. That this literary language has undergone various changes, will be understood from the fact, that the Bhāshyas are being written from very ancient times up to the present day. What was the current literary language of the second century B.C., was not the literary language of the twelfth century. The Mahābhāshya on Pāṇini, was written in about 141 B.C. But the greater portion of the work is now regarded as archaic. The various schools of Grammar by gradually diminishing the number of strict rules, also point to the same thing.

2. The second is spoken languages, which come under the secondary stage or Prâkrits as they are sometimes called, the group of some of the earlier stages of the Prâkrits go by the name of Pâli. The oldest form is known as the Gâthâ language. It is to be found in quotations only in the Lalitavistara. The next stage is shadowed forth in the inscriptions of Âçoka, though the language of these inscriptions goes by one name, Pâli, yet any one who has carefully studied them, must be aware that there are provincial and local variations almost in every one of them. In these variations we have the germs of the various Prâkrits, and the many vernaculars.

With the spread of Buddhism, Pâli again became a literary language, got its grammar and its lexicon, and began to be studied by a very large number of learned men in India and Ceylon. While the spoken languages underwent further change and became the Prâkrits, Bengal was a Buddhist country. It had a spoken language which must have been closely allied to the Mâgadhi of Behar, as nowhere do we find any mention of the Bengali Prâkrits. With Mâgadhi for its spoken language and Pâli for its literary language, Bengal developed its peculiar civilization for several centuries, till Brahmanic civilization and Sanskrit culture were introduced into it by the Brahmans brought in by King Adîçur. It is remarkable that Hian-thsâng, as he proceeded from west to east, found the Sanskrit-teaching Mahâyâna School diminishing and the Pâli-teaching Hinayâna School flourishing. There were more Hinayâna monasteries in Bengal than in any other part of India. All this shows the intimate connection of Pâli with the spoken language of Bengal. The Sanskrit influence came later, and though it has profoundly influenced modern Bengali life, its basis is still to a great extent, Buddhist and Pâli. I will give only a few instances.

The word Bânurjee pronounced Bânurje, if analyzed, will be found to contain two parts, Bânur and Je. Bânur is a contraction of Bânuri, a village granted to one of the descendants of the five Brahmins, by some Bengali Râjâ. The descendants of that Brahman, took their family name from the village, and in the works of Ghataks or genealogists, the entire clan is known as Bânuri. The Je is an honorific added to the word by the people who wanted to shew their respect to the members of the Bânuri clan. But what is this Je? In Bânurâ it is still pronounced as Jhya as Bânurjhya. But what is this Jhya? It is a contraction of the Pâli word Upajjhây. The Sanskrit Upâddhaya. In Prâkrit, Upâddhaya becomes Uvajjhâyo, from which the Maithil word Ojhâ or Jhâ is derived. But the Bânurâ forms of Jhya is nearer to Pâli than to Prâkrit, and the Je which is a contraction of Jhyâ with a "y," is more intimately connected with Pâli than with the Prâkrit, or with the Sanskrit. The word Ojhâ again has been brought into Bengali from Mithilâ and has become Roja, the exorcist.

The next word is Uposh, meaning fast; the Sanskrit word is Upavâsh, the Pâli is Uposathaya, in Jaina Prâkrit it is Uposhadha or simply Poshadha, from which Poshâlâ (where religious works are read on fast days) of the Jainas of the present day, is derived. From all these various forms, it will appear that, the Bengali form Uposh is more intimately connected with the Pâli Uposathaya than with anything else.

The Bengali numerals বাৰ, দেৱ, দৰ্শ, পনৰ, চতৰ, আঠাৰ are all Pâli forms, but it may be said that other vernaculars also have the same forms. But there is one thing in Bengali pronunciation which is absolutely Pâli, i.e., we pronounce the final **্য** preceded by a compound consonant as **ঞ্জ** such as **ঞ্জো**, **ঞ্জু**, **ঞ্জুৰ**, **ঞ্জুৰি**, **ঞ্জুৰি**, **কঞ্জু**, &c. I cannot dismiss this subject though treated with brevity, without mentioning the fact that all inscriptions from the

most ancient times down to the fourth century A.D. all over India, are either in Pāli or in Prākrits. Sanskrit inscriptions came into use from the accession of the Gupta dynasty in Northern India, and Chālukya dynasty in Southern India, to power. This fact, which has been emphasised upon by Dr. Hultsch in his work on South-Indian Inscriptions, plainly shews that Pāli was the court language for many centuries, and it had thus an opportunity of influencing the vernaculars of India, even where Brahmanism came to power so early as the fourth century of the Christian era. It had greater opportunities of influencing Bengali. At a time when Bengal, received a fresh accession of Brahmins from the West the Brahmanical institutions and rites there had been almost upset by Buddhism.

The President then asked Pandit Hara Prasād Častrī, M.A., to read his note on the Cūnyatā Philosophy of the Northern Buddhists.

Buddhism has been called in certain quarters as a religion of despair. This is because the Buddhists are said to be Cūnyavādi, and Cūnya in ordinary language, means Void, Nothing, Non-existence. As the Nirvāṇa of the Buddhist, means Cūnyatā, some people think that Buddhism must be a religion of despair. But this conclusion is based on a misapprehension of the word Cūnyatā, and so I have attempted, by giving a translation of Chapter XVIII. of the Prajñā Pāramitā, to give the exact meaning of the word 'Cūnyatā.' According to the Mahāyāna School, Cūnyatā is said to be profound, and "the word profound, O! Subhūti is the synonym of that which has no cause, that which is beyond contemplation, that which is beyond conception, that which is not produced, that which is not born of non-existence, of resignation, of restraint, of extinction, or of final journey."

Then, again, the expression, without measure, is a synonym of Cūnyatā, or Void. It is a synonym of that which is without cause. The expression, without measure, is a synonym of that which is beyond meditation. Cūnyatā is a thing, some idea of which may be gathered from the first Verse of Manu वाचोविद् तस्मैभूतमगच्छातसज्जरण्यम्. It is a condition beyond the reach of human conception. Mādhyavāchāryya, in his great work the Sarvadargasanasangraha, in the chapter on Buddhism, defines it as an inconceivable condition, to which neither existence, nor non-existence, neither a combination of the two, nor a negation of the two, can be predicated, वस्ति नास्ति नद्युभयानभय चतुर्षीष्टै विनिर्मुक्तम्. That the complete Bodhi-knowledge, call it Cūnyatā, call it Nirvāṇa, call it by any name, is an inconceivable and indescribable condition, is evidenced by the following:—"O, Subhūti, these are mere words, as said or spoken by Tathāgata, such as, without measure, without number, imperishable, void, without cause, beyond meditation, beyond memory, without origin, without birth, non-existent, resignation, restraint, extinction. This is, O, Subhūti, called by the worthy Tathāgata, who received complete enlightenment, as pointing out the word of instruction."

So the inconceivable condition, which is the complete Bodhi-knowledge, can not be described. Words like Cūnyatā, are an attempt to describe what is indescribable.

In Chapter XVI., a candidate for Bodhi-knowledge is said to hear the sound of Cūnyatā. What is this? Something indescribably indescribable. In Chapter XVIII., however, at the end, complete Bodhi-knowledge is described as Tathatā, or truth. Truth which neither increases nor decreases. How can Buddhism be a religion of despair, when it aims at attaining truth. But what is truth again? It can be described only by negatives. It can not be

defined, and so is complete Bodhi-knowledge described by negatives, so is Cūnyatā described by negatives. But there is, in the midst of all these negative descriptions, an inconceivable positive, which is Cūnya ; and so Buddhism does not land its votaries on the shores of despair, but on the blissful city of Nirvāna, the Nibina nagari of the Singhalese, where there is absolute truth and eternal peace.

Cri Čarāt Chandra Das gave a short account of the life and writings of Āchārya Chandra Gomi, the author of *Chandra Vyākaraṇa*.*

Review.

THE STORY OF BARLAAM AND JOASAPH,

is the name of a very interesting pamphlet on Buddhism *versus* Christianity, edited by Rev. K. S. Macdonald, M.A., D.D., Principal of the Free Church Institution, Calcutta. The subject matter of the story, as has been summed up in a few words by the Editor, is as follows :—

I must offer a remark or two concerning the very anomalous position which the hero of our story—Joasaph or Jēhosaphat—occupies in Hinduism, Buddhism and Christianity. I need not stop to remark on the anomalous position he occupies in Northern Buddhism (or Bodhism as Prof. Max Müller would have it) as contrasted with that occupied by him in Southern Buddhism, as I have already written of it at some length. But we have also to remember that, the very person of Buddha has been appropriated not only by the Hindus as an incarnation of Vishnu, but by the Roman Catholic and the Greek Church as an orthodox canonised Christian saint, and as such entered in the Greek and Roman Calendars, and ordered to be worshipped as a Saint by the former on the 26th of August, and by the latter on the 14th or 27th day of every November, under the name and title of St. Josaphat.

The discovery that the Joasaph or Jēhosaphat of our story was none other than Buddha was made at the same time and independently of one another, by French, German and English scholars. The writer himself admits, that the story came from India. Any one can recognise it as none other than that of Buddha as told in the *Lalita Vistara*. Suffice it to say that, the identity of Buddha and St. Josaphat cannot be questioned. We need not go over the story of Buddha's life. Our readers know it already—only to make it the life of Josaphat, for Buddhism they must insert Christianity; instead of establishing a new religion, he simply becomes a Christian; and instead of the name Buddha, we have Joasaph or Josaphat; and yet the identity of the catholic saint and the founder of Buddhism was not discovered all these centuries, though the story was translated from the Greek of St. John to Arabic, Ethiopic, Armenian, Hebrew, Latin, French, Italian, German, English, Spanish, Bohemian, Polish, Icelandic, and even Tagala, the classical language of the Phillipine Islands. Doubts were, however, thrown upon the authenticity of the story as early as the 16th century, even by good Catholics. The great and learned Bellarmine thought the truth of the story was certified by the fact that at the end of it the author himself worships the two saints Barlaam and Josaphat! However the event may have happened, Max Müller is pleased that his hero, Buddha, the sage of Kapilavastu, the founder of Buddhism, has, as a matter of fact, become a Saint in the Roman Church and thus "received

* Chandra Gomi's life will be published in Journal Part I, of Volume III.

the highest honors that the Christian Church can bestow. And," he adds, "whatever we may think of the sanctity of Saints, let those who doubt the right of Buddha to a place among them read the story of his life as it is told in the Buddhist canon" (*sic*). "If he lived the life which is there described, few saints have a better claim to the title than Buddha; and no one either in the Greek or in the Roman Church need be ashamed of having paid to his memory the honor that was intended for St. Josaphat, the prince, and the saint."

It is, however, somewhat curious, to say the least of it, that he who denied the existence of God, should himself be worshipped as God by a large portion of the human family, and that the greater part of the remainder should worship him either as a Christian Saint, or as a Hindu incarnation, an embodiment of illusion and deception.

In his learned introduction to this book, Dr. Macdonald has endeavoured to prove that Christianity borrowed nothing from Buddhism. In doing so, he has based his condemnation of the great Religion of Gautama Buddha on a misapprehension of the cardinal doctrine of Buddhism—which is that *Nirvāna* can only be secured by love and compassion for all living beings. It is, therefore, necessary to point out where the two religions—Christianity and Buddhism—may appear to meet each other.

Whether Buddhism influenced Christianity or, on the contrary, borrowed anything from the teachings of Jesus Christ as compiled by his Apostles, is a question which admits of no satisfactory solution. Neither Christ nor Buddha put down in writing, either himself or through one of his disciples, the instructions given verbally, under Divine inspiration, to erring humanity. Though it is mentioned in the life of Buddha that he was versed in the Art of writing, yet no evidence is traceable to convince the scientific inquirer that writing was then known in India, but Christ lived in the Augustan Age, and what made him to transmit the light of his WORD only through the medium of his Apostles, is not clear. With the exception of the scantiest materials—evidence sufficient for probability only—we have nothing to tell us for certain what the two great teachers actually taught, and how much of their teachings has been lost to the world. In the case of Christianity, the Gospels, on account of their being complementary to each other in facts, and in furnishing testimony to the teachings of Christ, and having been published immediately after his death, have greater claims upon our confidence than the Buddhist *Sūtras* or threads, which have been spun out to immense length until landed in the field of boundless exaggeration. In Buddhism, the student has, therefore, to traverse the whole field of its literature to pick up the gems which lie strewn here and there. In Christianity, all the gems are stored up in a compact form. The inquirer has simply to turn over the pages of the New Testament, the sublime exhortations contained in it, to read. As to the merits of the noble truths and ethical teachings contained in the sacred literature of Buddhism, the opinions of scholars like Rhys Davids, Prof. Beals, and Oldenberg, who have made Buddhism their life study, deserve our attention. We are not aware that they have in any way condemned Buddhism, and far less in the terms of the learned editor of the *STORY OF BARLAAM AND JOASAPH*. Dr. Macdonald might have spared himself the severity with which he denounces Buddhism as a religion, for the story itself is the most successful condemnation of Paganism as well as the glorification of the Majesty of God, convincing the Atheist of his mistaken determination to die in despair.

In all the *Mahāyāna* works that have come to our notice, we observe the highest condemnation of atheism. It is, therefore, a mistake to characterize Buddhism as atheism. The highest aim of a Buddhist is to attain to the state of *Visuddhi* or *Nirvāna*, that is, absolute purification; and the means shewn by Buddha for reaching that stage is the gradual cultivation of those

moral virtues, which, with unselfish love at their head, ennobles humanity. Christianity also points out to the same method for the purification of the soul. Where, then, lies the difference of these two great religions that come from different directions to meet at the same terminus? Buddhism believes in the continuity of existence, both spiritual and corporeal, modern Christianity holds to the spiritual, rejecting the latter altogether.* The idea of the possibility of gradual purification for the attainment of spiritual perfection is natural to the Buddhist mind, although it is absurd to the modern follower of Christ. But are they justified in so doing? † The Christian has only one chance, namely, his present existence in which to choose either the state of Perfect Purity or of eternal Hell, because he does not believe in rebirth in this world.

So circumstanced, he must necessarily look for help, in order to gain salvation, that he may not fall down to Hell, to some Being higher than himself, and this he finds in God through Jesus Christ. The Buddhist, on the other hand, believing firmly that he existed before and will exist hereafter, and confident of the merits he has acquired in this life, dies with the cheerful hope that, in the measure of the culture of his mind and morals he will be reborn as a man or God, and again enjoy the sweets of a happy home in the company of those whom he loved and who loved him, either on this Earth or in Heaven. The Christian is not certain of meeting his dear ones in Heaven, for they may have gone to hell. The Buddhist is confident of meeting his friends, somewhere at least *because of his having loved them or having been loved by them*. He knows for certain that, as the journey to *Nirvāṇa* is very long and tedious, neither he nor they could have easily gone there. The idea of love, true unselfish love, and compassion for friends—nay, for all living beings, is an inherent virtue in the Buddhist mind, yet we are told that “to love any one, or any thing, even life itself or existence, wife or child, progress or growth, usefulness in God’s or man’s service, is what he regards as the source of all evil.”

*

SARAT CHANDRA DAS.

* The wise seer and prophet said “And though after my skin worms destroy *this body* (i.e., this form,) yet in my *flesh*” (i.e., in some other material form or condition,) “shall I see God.”

† “This also we wish, even your purification.” 2. Cor. xiii. a. Therefore, having the principles of the Doctrine of Christ, “*let us go on unto purification.*” Heb. vi. 1.

“The God of all grace,.....*make you perfect.*” Plsm. v. 10.

JOURNAL

OF THE
BUDDHIST TEXT SOCIETY OF INDIA.
THE MERCHANT'S WIFE.

Translated from the Sanskrit Buddhist work called

RATNAMĀLĀ.

BY ČRĪ MAHENDRA LAL DAS, B. L.

The great King Ačoka, with folded hands, reverentially greeted the Venerable Upagupta, his spiritual preceptor, and thus addressed him:—“Venerable Sage! I wish very much to hear another *Subhāshita*—moral tale descriptive of faith,—pray, narrate it exactly as you have heard it from your Spiritual Instructor.”

The holy monk, Upagupta, in whom were manifest the attributes of the Jina, being thus exhorted by the monarch, replied to him in the following words:—

“Illustrious king! I shall narrate a moral story precisely as my preceptor related it to me. Pray, listen to me with a pure, devotional heart.

“In times past, there lived in this Jambudvipa the Omniscient Mahā-buddha, the majestic Jina—he that conquered the world with love being void of anger. He was well versed in all the branches of learning, in all sciences and arts. He was the Lord of *Dharma* (Law) and a *Tathāgata*, i. e., one that has attained the state of eternal peace.

“Here he was born as the Lord of the Cākyā race, to be the King of Kings, if he chose it, or to be the Saviour of all living beings, revered by the Gods and men. This lover of the good and the pitier of the unhappy proceeded to the Kalandaka hermitage, in the Venu Vana grove of Rajagrīha, followed by a train of devotees, consisting of *Bhikshus*, ‘Grāvukas, Bodhisattvas, Sanghitas, both male and female, for the purpose of preaching the Divine Law.

“All classes of living beings, gods, goblins, serpents, demi-gods, the celestial musicians, the eagle demi-gods, &c., came there from different quarters to hear the excellent sermon, and stood reverentially in profound devotion, surrounding the Lord.

“At that time there lived at Grāvasti a merchant of good caste, possessed of learning and immense fortune. He married a handsome damsel, according to the custom and usage of his family, equal to him in caste and respectability. Then the happy pair, devotedly attached to each other, enjoyed perfect love, and worshipped the Lord Jina with sincere faith; but being immersed in worldly enjoyments the husband became unmindful of his professional duties, and lost all his energy and aptitude for work. His business suffered greatly at his hands till it verged on ruin. He became prodigal; without income his riches began to evaporate like the water of a lake in the summer. His shrewd, good wife perceived with pain that his

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riches daily decreased. She began to ponder on what would befall her husband if he continued so regardless of his business. In her great anxiety for her husband's fate she exclaimed : ' Ah, what has he done by giving himself up to luxury and enjoyments! He is losing his energy and promptness for action. Our wealth will soon vanish if he fails to realize his position. I see nothing but expenditure, there is no income in our household. So she thought within herself, how can a man be healthy without work? When his income falls off and accumulated wealth declines, what will his status in society be ? What, then, if we continue in these enjoyments, will be my husband's fate—but premature old age and poverty. Oh! how to become happy in future ?

" How can he be happy who is devoid of riches, and how should one make gifts, help the poor, who finds himself without the means of subsistence ? No real happiness can be gained without giving to others, for gifts alone can bring fame, virtue, and delight. Charity purifies the mind. Pure minds become wise and pious ; the wise man becomes good-natured and a blessing to the world. Such men as do good and virtuous actions can alone attain to salvation. Therefore, I must urge my husband to work and to earn, so that he may enjoy consummate bliss in future by acquiring wealth.

" For a wealthy man alone realizes his wishes, and the *Pandits* extol the rich as the fountain of virtue, prosperity, and emancipation. Sages say that a virtuous wife who follows her husband in all circumstances, is a helpmate to him in the pursuit, and for the attainment of the three objects of life, viz., virtue, pleasure, and wealth. Myself, being a faithful wife, I must prompt my husband to the acquisition of virtue and wealth. I must send him to earn wealth abroad.' Having thus thought within herself, the chaste good wife addressed her husband :—' In you, my husband, I have my lord and god and friend. So I venture to tell you what has occurred to me as essential for happiness in this world as well as in the next. You are a man of rank in society. It does not become you, a banker and a merchant, to give yourself up to luxury and to pleasures and thus squander wealth. So shake off your lethargy for the purpose of acquiring wealth, fame, and happiness. The earning of wealth leads to the path of true religion. Wealth buys food, food maintains the body, the body shelters the soul, the soul can earn virtue, and virtue leads to happiness. If the master of the house be indolent and careless of his business, all the rest—his dependents—become languid and negligent of their duties. If the master be pushing and active, the rest also become full of life and activity. Is not that home a desert—a dreary wilderness—which wants wealth that may be bestowed on others ? Is not that home a heaven where there is charity ? Those who enjoy happiness for a few days on selfish motives, go after death, as moral destitutes to the regions of *Yama*. There *Yama*, the king of righteousness, seeing their fate, examines the deeds of their life, and sends them again to earth to reap the consequences of their past actions.

" Those who are sinful and wicked are doomed by him to misery, whereas the good and virtuous are sent to the state of the happy.

" In this world as well as in the next all living beings meet with misery or bliss according to the consequences of their deeds of previous births.

" Virtue places a man in the right way and secures fame and felicity for him. Sin stores calamities for him. The belief that the wicked prosper in this world has no foundation.

" O, my dear husband, if you believe in this, for the acquisition of fame, virtue, and bliss, betake yourself to the calling fitted to your race, and devote yourself energetically to the earning of wealth. You shall then be in a position

to lead a laudable career, to practise charity, and to support all living beings according to your means. Who would then prevent you from enjoying to your heart's content the pleasures of this life with honestly earned wealth ?

"' By honestly earned wealth you will acquire immortal fame and bliss for yourself in this world as well as in the world to come. By it you will be able to show the usefulness of your life and secure a blessed career for the future.'

"The intelligent householder, her husband, having heard the above thoughtful and loving words of his dear wife, who was love personified, replied in the following manner :

"' My loving wife, you are one in whom are centred my affections, delights and all hopes of a happy life. You have spoken nothing but truth. I shall act according to your advice.'

"' But, say, my dear spouse, sweet and tender as your loving heart is, how shall you part with me ? Where shall I go for wealth ?

"' I am a merchant. I cannot earn wealth by ignoble means. Therefore must I go to the sea in quest of wealth. O, my sweet, my loving wife, attend to your household duties and stay happily at home. Be patient till I return. I shall soon come back. Forget me not, and presently be relieved of your anxieties on my account.'

"She, who a moment before eloquently exhorted him to go abroad for work, now at the mention of his going to the sea became sad and subdued : the thought of separation now keenly pained her heart.

"Hearing this, the loving wife became surprised and disconsolate, and kneeling down before him with tears in her eyes, she thus addressed her lord :

"' O my beloved husband, how will you go leaving me behind ? For without you I shall be miserable like one left forlorn in the wilderness.'

"' As soon as you leave home the pleasures of sight, hearing, touch, drink, food, sleep, and all other objects which afford to life a charm will be mere afflictions to me.'

"' Surely I shall die, oppressed with the pangs of separation, that will never cease to torment my heart.'

"' Who will protect your property when I shall be no more ? There will be sad bereavement to you on my death.'

"' Then of what avail will all these riches and gems be to you ? The wealth of a man who has no son or heir, is surely escheated to the Government. Do not therefore, my dearest husband, undergo the troubles of a journey to the islands of the great ocean, leaving me behind. So enjoy happiness at home with me, leading a frugal life. Here also you may find many traders and merchants to transact with in divers merchandise. Open business with them and acquire wealth.'

"' We have no children, and wealth is of no use to us. Hence do I implore you not to go to the sea.'

"' I beseech you to stay at home, dear husband. Riches are always self-acquired, and acquired only by dint of labour.'

"' The acts of a man, whether they be great or small, are followed by like consequences.'

"' In this world, the happy and the rich, not bereft of good qualities, sometimes become reduced to abject poverty in a moment's time.'

"' Of those prudent traders who resort to the sea unwillingly, a few only acquire wealth. Sometimes some of them from avarice or ill luck lose their lives, by being ship-wrecked. Some, again, who can brave the sea come back with wealth.'

"So all creatures suffer the consequences of their former births and few enjoy the results of their acts done in this world.

"Thus the influence of *Karma* being apparent, great risks are attendant on the earning of wealth; so do not trouble yourself with the idea of venturing to the sea.

"We may always acquire blessing everywhere, and we may enjoy bliss here and in life hereafter, enjoying happiness throughout life eternal."

"After listening to what his wife said, the merchant, casting a wistful look upon his beloved wife, thus said:—

"Gentle lady, it is quite true what you have said about the consequences of one's acts, and therefore, having regard to such unavoidable consequences I purpose to go to the sea.

"The effect of that which will not be, will never follow; and that which is fated to be, will always come to us as in a natural sequence, without fail. So I purpose to go to the sea.

"If I be lucky, my voyage will be prosperous, and I shall return home crowned with success. If misfortune attends my voyage, and disaster follows, I shall depend on heaven for life.

"As some brave men rush into the field of battle for victory, renown and happiness, and with boldness befitting themselves, perform acts of chivalry regardless of the pleasures of home, so should the son of a merchant venture to the sea.

"If I am fated to return home I shall come back with renown, wealth, and happiness. If I am fated to die in the sea, furnished with merit I shall enjoy happiness in heaven.

"So my beloved, gentle wife, do you not be sad. Be cheerful, and attend to your duties till I come back.

"To maintain the dignity of my family, I must by all means go to the sea. I am not to be shaken in my purpose, and so do not hinder me."

"Having thus listened to her husband, and knowing his departure as settled, the modest, good wife, humbly saluted him, and in respectful love, with folded hands, addressed him thus:

"O my dearest, if you must go to the sea, may Heaven help you in the way! May prosperity attend you in all your acts, and may you enjoy happiness evermore!"

The merchant took leave of his beloved wife with a heavy heart, and joining a company of five hundred merchant adventurers addressed to them a few words of encouragement.

"If you wish to accompany me to the islands in the great ocean, come with your goods and provisions."

"All the traders hearing these his words cheerfully returned to their homes.

"Then having observed the auspicious ceremony required for the occasion, the merchant with 500 companions set out on his journey to the islands of Ratnadvipa.

"Having passed through many villages, cities and woods, they at last reached the shore of the sea.

"Having arrived there they embarked on boats which unfurled their white sails and flags, and put out to sea.

"Then the merchants having passed through many islands, under favourable winds, at last found themselves in the mighty ocean.

"When these little vessels rolled about on the boundless expanse the merchants quarrelled among themselves and thereby displeased the Gods.

"On landing at their destination, the merchants, on account of discord, failed to earn any wealth for a long time. Meanwhile their friends at home anxiously awaited their return.

"All this time the good wife of the merchant found her home as something dreary and devoid of happiness, owing to her husband's absence.

"From the day the merchant had left his house, the wife had been counting the days of his absence. Disconsolate on account of separation, she grew impatient and oftentimes sobbed heavily.

"She grew thin and pale, her hair became glossless, and dishevelled. She never cared to adorn herself with ornaments, and wore plain clothes as if in mourning.

"She felt despondent at all times. Whatsoever she heard, saw, smelt, ate, or touched, she expressed herself dissatisfied with. To all pleasurable sights and merriments she became a stranger.

"The pangs of separation almost paralyzed her tender mind.

"The expectation of her husband's return and the remembrance of his love at times raised her drooping spirit.

"Like a man lost in deep meditation, she became sleepless. No other thoughts except those of her husband's early return rose in her mind during her sleepless hours.

"While she was passing her time in this manner, a kind female friend seeing her forsake all pleasures and comforts of life in the prime of her youth, addressed her while she was alone—

"O gentle lady, why are you so sad and unhappy like one who is bereaved and sick? Why do you show such apathy towards existence? Be not sad; tell me the cause that has embittered your life.

"O good housewife (she continued), why are you so indifferent to all pleasurable things—all that excites one's curiosity? Why do you not like to eat and adorn yourself, to see and hear, to make your mind cheerful? What do you profit by being melancholy and drooping? Wake up, and be in good spirits."

"On hearing the words of her friend, the merchant's wife thus replied—

"O my good friend, I am not a seeker either of pleasure or of objects for gratifying the senses, but I am anxious to pursue virtue and religion. How then can I do so without my husband?

"It is for this reason that I have forsaken worldly pleasures. Being without desire for enjoyable things, I prefer to remain at home, cherishing my memories of the past.

"I live here in my house as a recluse, my mind being occupied with the sole thought of my loving husband and his return.

"Till that happy time when he comes back I shall abandon all tasteful and pleasurable objects.

"No happiness, so called, is happiness to me, when I am without my husband, and when he is not a partaker of it with me. No other thought weighs in my mind save that of his love. It is, therefore, that I lead a life of misery.

"Till I see my husband, I vow I shall live in this manner. I shall not go out, but shut myself up in my house even if my life is endangered by any means.

"A husband is more than a God to his wife. To serve him is virtue. Consequently, like a hermit shall I only think of him. What is religion to her who has no husband near home? It is, therefore, that I worship him in my mind at all times.

"Unhappy is the life of that youthful woman whose husband is not near her. When she grows old without having tasted the sweets of her husband's company, wealth cannot profit her nor enjoyments be of any avail! Death is rather more agreeable to such a woman than the hollowness of life. To live longer in this miserable way is surely worse than death.

"What is this life worth if the person in whom is centred one's happiness does not return to her loving embrace?

"Blessed are those wives who live in their husband's company, who practise piety and enjoy the happiness that comes of their consorts' love. Oh! let there be no more miserable persons like me on this earth!"

The kind, good friend having thus listened to the words of the merchant's wife, addressed her thus—

"O gentle lady, thou hast spoken the truth. A husband indeed is a God to a good wife. Hear me then what I have thought now for your good.

"During the time that her husband is at home, a wife should devote herself to the pleasures of love, and also practise virtue agreeably to his wishes.

"When the husband remains away in a foreign country, she should then devote herself to the worship of the revered God of her husband.

"Hari is your husband's God. Therefore adore him with true devotion.

"He can alone fulfil all your wishes. He is the Lord of Worldly Desires. He is the keeper of the world, and grants pleasures of love unto all husbands and wives.

"By the favour of that deity, and impelled by love, your husband will return unexpectedly with treasures of untold value.

"Then the usefulness of your life will increase. Blest with a happy life, you will practise charity, and enjoy peace."

The modest, good lady having heard these words of her friend, approved of her proposal and again accosted her in the following strain:—

"My gentle friend, what you have told me for my good, is perfectly true, and agreeably to your advice, I shall adore and pray unto the lord Hari.

"When my beloved shall come back safely laden with wealth, I shall offer a disc made of gold to Vishnu."

Having made this vow she began to pray thus to Vishnu—

"I salute thee, O Lord, Hari, Narayana, and Vishnu. Be gracious unto me, who is a helpless female, and restore soon my dearest husband to me.

"As soon as my husband comes back home in peace, I shall present a golden disc to thee."

Having spoken thus in the presence of her friend, she joyfully prayed to Hari, she vowed to offer a golden disc to Vishnu, and remained there for a while abstracted, being occupied fully with the thoughts of her husband.

Shortly after, the merchant, with all his companions, unexpectedly returned home, laden with wealth.

On her husband's safe arrival at home, the good wife was highly delighted. She having greeted him, fell on his feet, and then stood before him with tears of joy. Her husband narrated to her the account of his adventures; she then said—

"O, my beloved, ever since you went away leaving me behind, I have been passing my days in solitude and sorrow, all my thoughts being in you.

"Then, when I was disconsolate on account of the separation, I met this friend of mine who, to alleviate my sufferings, advised me to devote myself to the contemplation of Hari.

"Thenceforth, in order to assure your early return, I have been reverentially worshipping Hari, your beloved deity.

"I have vowed to offer him a golden disc, and repeat it daily in my prayers for the success of your voyage.

"As that deity has granted my prayer, I shall fulfil, O lord! my vow to him.

"Permit me, O my dear husband, to go to the shrine of Hari with oblations, to present the promised disc.

The merchant said, 'My beloved wife, go, and make good your promise to Hari.'

She then proceeded to the shrine of the God, with all her companions, taking oblations and the disc.

"At that time the Most Venerable Sambuddha, who was preaching in the cause of this world for the deliverance of all living beings, saw with his divine eyes the fortune of this noble lady.

"When the virtuous Bhadrá was walking to the temple of the God, the Blessed One perceived that she had become fit to attain *Pratyekabodhi*.

"Then he thus addressed his disciples and followers:—

"O Bhikshus! see ye that gentle lady; certainly by seeing me she shall acquire *Bodichitta*—enlightened heart.

"She shall succeed in implanting the roots of perfect bliss in her heart, and shall concentrate her thoughts on the attainment of the *Pratyekabodhi*.

"Therefore, by granting an interview to her I shall lead her to *Pratyekabodhi-charyus*.

"Let the Bhikshus that are willing to see her, accompany me with their alms-bowls and in religious dress."

All the members of the Holy Order, taking with them their alms-bowls and ragged-clothes, followed the Blessed Lord.

"Then the Venerable Buddha, accompanied by the entire body of monks and hearers, &c., in full glory, proceeded to Rajagriha.

"Then the lady saw before her, on the road, the noble pious Buddha.

"His person possessed the thirty-two marks of personal charms, and the eighty emblems of beauty. He was possessed of celestial comeliness and of extraordinary symmetrical grace.

"He was radiant like the sun, and lovely like the moon. He was beautiful like a lotus, and bright like a moving gem.

"Seeing him who was the holiest incarnation of sainthood on this earth, and delighted at the sight, approaching him all of a sudden she wished to present the disc.

"Her female companions seeing her walking towards the Buddha to present the disc to him, wishing to dissuade her from doing so, addressed her in the following manner:—

"O gentle lady, he is not Hari Narayana, he is but Sugata, the Saint of firm self-control. Therefore do not present the disc which you intended to offer to Hari."

"But Bhadrá, notwithstanding the hints of her female companions, moved towards the Blessed One.

"Her heart was full of desire to be initiated in the holy religion of Buddha, and so she thus replied to her companions:—

"My dear friends, it is by good luck that I have been able to see the Sambuddha to-day. So I believe that my mission in this life is to-day crowned with success.

"Being touched by his effulgence, all living beings become liberated from all misery, and obtaining peace, ultimately attain to unmixed felicity and life immortal.

"By the mere utterance of his name, and its remembrance, all creatures, becoming free from the snares of *Mára*, attain to the *Sambodhi* stage.

"Listening to his moral precepts, and acting up to them, all living beings, becoming released from the trammels of sin, attain to blissful peace.

"By making donations to a deserving person in the community, persons can go to *Sukhávati* for enjoying eternal felicity.

"He has been the Saviour of all creatures, and by promulgating the six causes of salvation, and by imparting religious instruction, has established the Truths of the Law.

"By his highly moral discourses he has secured peace to these three worlds, and all living beings have thereby become blessed, ultimately to attain to the state of *Sambodhi*.

"This Venerable Teacher is indeed the ruler of the three worlds. That I have been lucky to see him now is a matter of extreme joy to me.

"I am truly blessed for the Sambuddha has seen me. I am highly fortunate that this great Preceptor of men and Gods has come before me un-sought.

"I must worship this most Holy Sage and present the disc to him, so that by the merit accruing from it I may attain to the state of beatitude and eternal peace.

"A Sambuddha cannot always be seen. Like the flower of the fig-tree the birth of a *Jina* is rare.

"To be born as a man is not always in the lot of all living beings. To obtain human existence is no easy matter. It is the result of accumulated merits.

"Even after attaining to human existence, it is not given to man to be always able to serve Buddha. And who can have the *Bodhichitta* without serving a Buddha?

"Who can have unmixed holy inclinations without the true enlightenment—*Bodhichitta*. And without holy inclinations who can act up to *Bodhicharyá*, (the practices of a Saint) ?

"Without *Bodhicharyá* how is it possible for a person to practise benevolence? And how can a person be pious who has no benevolence in him?

"Without piety how can a person attain felicity after being exempted from all earthly troubles?

"With a view to be exempted from sublunar troubles, and to obtain eternal happiness, I wish to worship with joy this lord of the three worlds.

"He is the promulgator of the true faith. He is the moral ruler and the teacher of this world. Therefore, I do not wish to worship any other deity save Sambuddha, —the Three Holies. I shall take refuge in him."

"Having spoken thus, and taking the disc in her hand with great delight she reverentially approached the Venerable Sambuddha to worship him.

"Saluting the sage with oblations, she placed the disc before the Blessed One, with greetings and prayer :—

"As the All-perfect Buddha is free from troubles, and is possessed of perfect self-control, so may I too become pure in heart to be qualified for attaining to the state of perfect happiness."

"The Venerable Buddha, seeing her pious resolution, with a countenance that bespoke of supreme peace, and delightful like the lotus flower, displayed ambrosial smiles. Five sorts of rays emanated from that heavenly smile, some of which went upward and some went downward.

"By the wonderful influence of the divine rays from Buddha, and his compassion for all beings, the three worlds got relief from all troubles, and seemed to be enjoying perfect bliss.

"The obdurate hearts of all sinful creatures became subdued. They took refuge in Buddha, and in reverence greeted him with the expression, 'Salutation to Buddha.'

"Meditating on Buddha in their minds, those creatures became sinless and blessed. Forthwith, as if by a miracle, they became prosperous, and liberated from the bond of sin, proceeded to the different regions of heaven namely—Tushita, Nirmanaratiká, Brahmakáyika, Brahma purohita, Mahá-bráhmañaloka, Parittábha, Apramána, Abháçvara, Parita-subha, Apramána-subha, Subhkrisna, Anabhra, Punya-prasava Sañjñíka, Vrihat-phalam, Avriham, Atápa, Sudriça, Sundarçana, and Akuñjshtha.

"Having attained to the above regions, they proclaimed in loud voice:—

"This world is evanescent. It is full of misery, empty, and void. Remembering this, ye worship the *Triratna* with your whole heart.

"Retire from this world, and commence worshipping the Buddhas, according to the ritual prescribed in the holy religion; and so shall ye be able to encounter the forces of Death.

"Those who persist in this moral discipline, without a single deviation, shall be able to bring all their miseries to an end by entering the Holy Order, forsaking all distinction of caste, rank, or wealth."

"The rays alluded to, thus diffusing round the world, shone for a while, making all creatures inclined to good actions, and then came back again.

"They remained for a while in the presence of the venerable Sage, thrice circum-ambulating him, then entered into his person through the pores of his hairs.

"Then Ananda arose, and with folded palms prostrated himself before the Sambudha. Then kneeling on the ground, thus spoke to the Venerable Sire,

"O Sage, rays of diverse hues have emanated from your divine countenance, by which the world has become illumined as with the rising sun.

"Buddhas have no pride in them. They are for the good of the world. They have fully controlled all their passions. So it cannot be that they smile for nothing.

"All *Cramanas* are eager to learn the cause of your smile, so by your speech satisfy their curiosity.

"Sambudhas, whose patience is as profound as the ocean, whose thoughts are as lofty as the mountains, never exhibit a smile in vain. All are eager to hear the cause of your smile. Oh ! tell us its cause."

"The Venerable Sambuddha, having heard this, in order to explain to Ananda the cause of his smile, addressed him thus:—

"Yes, you are right Ananda, the enlightened Jinas never smile without cause.

"See Ananda, this fair one having saluted and worshipped me, has presented me with the disc, and has set her heart on *Bodhi*.

"This gentle woman, on account of this gift and of her piety, shall gain heavenly bliss.

"She shall not meet with destruction for fifteen *kalpas*, and after that time, being exempted from all mundane troubles, and gaining full control over her passions, shall show commiseration to all creatures.

"Her heart delights at the sight of me, Sugata Buddha; on account of the merit of that good act, she will acquire *Pratyekabodhi*.

"The service rendered to Sugata is never futile; purified by faith in him, a devotee gradually succeeds in attaining to *Sambodhi*.

"Those who wish for *Bodhi*, ought to respectfully worship *Triratna*, having taken these things into consideration."

"All men being thus advised by the Sage, expressed their approval and became respectful to *Triratna*.

"Then by the majesty of Buddha, that disc mounted up to the sky. For a while, it remained over Buddha's head emitting a halo of light.

"Thereafter, it ascended the heavens, and remained over Hara and Hari. It glittered like the *Sudarśana* and emitted rays.

"Thereafter, the venerable Buddha, having cast his eyes towards that girl, touched her head with his hand and gave his blessings to her.

"Gentle lady, you shall always be blessed, you shall never be ruined, and by and bye you shall acquire enlightenment—*Pratyekabodhi*."

"The sage Sambuddha, having uttered these benedictions, with the entire body of mendicants set out for Rājagṛīha.

"Then that fair one, having saluted Sugata, returned to her home.

"The fair one, having joyfully entered home, communicated the whole thing to her husband.

"Her husband, too, became a devoted follower of Buddha, and began to worship *Triratna* with her.

"I have narrated this story to you, O king, in the manner my Preceptor communicated it to me. O mighty Sovereign, do you always worship the *Triratna*.

"Cause all your subjects to worship the *Triratna*. Then will you always enjoy prosperity, and succeed in acquiring *Bodhi*."

The great king Ačoka, having heard with his courtiers the sweet tale, from Upagupta, was highly delighted.

ASHTA SAHASRĪKĀ, CHAPTER XVIII.

THE EVOLUTION OF GŪNYATĀ.

By PĀNDIT HARA PRASAD ČIṢHTI, M.A.

Then, again, the long-lived Subhūti thus spake to the Lord: "O Lord, the high-spirited Bodhisattva is possessed of great qualities; this is wonderful. The high-spirited Bodhisattva is possessed of inmeasurable good qualities. The high-spirited Bodhisattva, O Lord, is possessed of good qualities beyond measure."

Having said this, the Lord addressed the long-lived Subhūti, saying, "It is so, Subhūti! it is so! And why is it so? Because a high-spirited Bodhisattva, O Subhūti, who is destined not to return again, acquires infinite and endless knowledge, beyond the reach of all *Crāvaka*, and beyond the reach of all *Pratyeka* Buddhas."

Subhūti said, "You are capable, O Lord, to point out the sign, the forms and the ideas, which are as numerous as the sands of the River Ganges, of the high-spirited Bodhisattva, who is not destined to return again. Therefore, O Lord, the profound positions of high-spirited Bodhisattvas, connected with Prajñā Pāramitā, should be pointed out by you."

Having said this, the Lord addressed the long-lived Subhūti, saying, "Bravo! Subhūti, bravo! that you are desirous of getting explanations commencing from deep and profound positions. The word 'profound' O Subhūti, is synonymous of *Gūnyatā*, or Void. The word 'profound,' O Subhūti, is the synonym of that which has no cause, that which is beyond contemplation, that which is beyond conception, that which is not produced, that which is not born, that which is of non-existence, of resignation, of restraint, of extinction, and of final journey."

Subhūti said, "It is a synonym, O Lord, only of these, or of the qualities of these, and not of all attributes."

The Lord said, "The word 'profound' is a synonym even of all qualities, O Subhūti. Why is it so?—because the material properties are profound, so are sensations, so are abstract ideas, so are tendencies, and so is thought. How are, O Subhūti, material properties profound? How are the sensations, the abstract ideas, the tendencies profound? How is thought profound? Just as Truth, so are the material properties profound. Thus, sensation, abstract ideas and tendencies, are profound. Just as Truth, so is thought profound, O Subhūti. They are even, O Subhūti, just as the truth about material properties, so are material properties themselves profound; so are the truth of our sensations, truth about abstract ideas, and truth about tendencies. Just as truth in thought, so is thought profound. Just as, O Subhūti, abstract qualities are not the truth about abstract qualities, so it is not about sensations, about abstract ideas, and about tendencies, nor about thought. The truth about sensation, and so on, are not sensation and so on."

Subhūti said, "Wonderful, O Lord, that I have been restrained from material properties by delicate means, and extinction has been pointed out to me. Thus sensation, abstract ideas and tendencies are restraints; thus have I been restrained by delicate means from thought, and extinction has been pointed out."

The Lord said, "These are the deep and profound positions connected with Prajñā Pāramitā, O Subhūti; he who thinks about them, and weighs them, meditates on them, in the following manner—'Thus should I stay, as ordered in the Prajñā Pāramitā; thus should I learn, as told in the Prajñā Pāramitā; thus should I grasp, as instructed in the Prajñā Pāramita.' Thus performing, thus meditating, thus retrospecting, thus engaged, thus happening, thus resigning, one obtains a connection in one day; how much work does a high-spirited Bodhisattva perform in that one day? It may be said, O Subhūti, that a man is actuated by love and by doubts. Suppose, there is an assignation made between the man actuated by love and doubt, and a woman handsome, beautiful, and living in a palace. The woman may be in the keeping of another, and so she can not persuade herself to come out of the house, what do you think, O Subhūti, in what connection, will the doubts of the man, prevail?"

Subhūti said, "The doubts will be in connection with the woman, O Lord,—she is coming, she is at hand, I will do this, and this, with her, thus shall I enjoy, thus shall I sport, thus shall I deport myself!"

The Lord said, "What, do you think, O Subhūti, will be produced in the man at the end of the day?"

Subhūti said, "There will be, O Lord, many doubts of the man generated by the end of the day."

The Lord said, "As many doubts as will arise, O Subhūti, in the mind of the man, for so many *Kalpas*, will a high-spirited Bodhisattva, leave out, throw behind him, and measure the distance of re-birth. He who resolves, learns, masters, meditates, grasps, just as is ordered, explained, instructed, hinted and pointed out in the Prajñā Pāramitā, and he who avoids the well-known faults, by which a high-spirited Bodhisattva falls from the Supreme and Perfect Bodhi knowledge, that high-spirited Bodhisattva, who obtaining a grasp of the Prajñā Pāramitā, and deporting himself in such a manner, as with deep attention, in another, connected with Prajñā Pāramitā, he performs all the actions in one day. That Bodhisattva again, who though devoid of Prajñā Pāramitā, makes gifts for as many

Kalpas, as there are sands in the River Ganges, such a man is to be distinguished from the high-spirited Bodhisattva who obtains a grasp of the Prajñā Pāramitā in one day.

"Then again, O Subhūti, that high-spirited Bodhisattva, who living for as many *Kalpas* as there are sands in the River Ganges, makes gifts to those who have fallen in the stream, and establishes them; and makes gifts to those who return only once; to those who never return, and to those who are *Arhats*, and establishes them; makes gifts to single Buddhas, and establishes them; makes gifts to those gone in the true way, to *Arhats* who have received the perfect knowledge, and establish them—yet becomes devoid of Prajñā Pāramitā: but, that high-spirited Bodhisattva, who even for a day grasps Prajñā Pāramitā, just as is instructed, hinted, and pointed out in the Prajñā Pāramitā, obtains much greater merit than the Bodhisattva mentioned before. Then, again, O Subhūti, that Bodhisattva who living for as many *Kalpas* as there are sands in the River Ganges, makes gifts to those who have fallen in the stream, to those who have received perfect knowledge, and establishes them, and does everything for conduct, yet becomes devoid of Prajñā Pāramitā; but that high-spirited Bodhisattva, who, following Prajñā Pāramitā, and rising from deep attention into it, teaches *dharma*, obtains more merit than the Bodhisattva mentioned before. Then, again, O Subhūti, that Bodhisattva, who living for as many *Kalpas* as there are sands in the River Ganges, makes gifts to those who have fallen into the stream, and to those who have obtained perfect knowledge, and establishes them, does everything for conduct, is possessed of mercy, yet becomes devoid of Prajñā Pāramitā; but that high-spirited Bodhisattva, who following Prajñā Pāramitā, rising from deep attention into it, makes gifts, this high-spirited Bodhisattva, O Subhūti, gets greater merit than the former Bodhisattva. Then, again, O Subhūti, but that high-spirited Bodhisattva, who living for as many *Kalpas* as there are sands in the river Ganges, makes gifts to those who have fallen into the stream, and to those who have received perfect knowledge, establishes them, and does everything for conduct, becomes possessed of mercy and full of enthusiasm, grasps the meditations favorable to Bodhi knowledge and to other qualities, yet is devoid of Prajñā Pāramitā; but that high-spirited Bodhisattva, who makes a gift of *dharma* in such a way as to lead to perfect knowledge, obtains greater merit than the Bodhisattva mentioned above. Then, again, O Subhūti, the high-spirited Bodhisattva, who thus, making a gift of religion, develops it into perfect knowledge to which there is no superior, by the process given in Prajñā Pāramitā, obtains greater merit than the other. Then, again, O Subhūti, the high-spirited Bodhisattva, who making a gift of Religion, develops it into perfect knowledge by the process mentioned in the Prajñā Pāramitā, and after so developing, attempts to grasp disappearance; that high-spirited Bodhisattva, again, who makes a gift of Religion, but does not grasp disappearance; this Bodhisattva does not get so much merit as the high-spirited Bodhisattva, who making a gift of Religion, again attempts to grasp disappearance, is possessed of Prajñā Pāramitā, makes the disappearance of the Prajñā Pāramitā permanent. This high-spirited Bodhisattva obtains greater merit."

Subhūti said, "When the Lord has said, notions are doubt, why does the Lord now say that it produces greater merit?"

The Lord said, "The notion of merit in a high-spirited Bodhisattva, following Prajñā Pāramitā, is certainly called void, is certainly called empty, is certainly called worthless, is certainly called unsubstantial, just as, again, and again, O, Subhūti, does a high-spirited Bodhisattva look upon all sub-

stances in this spirit, so the high-spirited Bodhisattva, O Subhūti, becomes permanent in Prajñā Pāramitā. Just as, O Subhūti, the high-spirited Bodhisattva becomes permanent in Prajñā Pāramita, so he begets merit without number and without measure."

Subhūti said, "O Lord, why is this separate mention of 'without measure' and 'without number'? Is there any distinction?"

The Lord said, "That is without measure from which measurement ceases; that is said to be without number which cannot be counted by numbers." Subhūti said, "Is it synonymous, O Lord, that material property may be without measure; and so sensations, abstract ideas and tendencies. Is it, O Lord, synonymous, that thought may be without measure?"

The Lord said, "Subhūti asks this—'Is it synonymous, O Lord, that material property may be without measure, and so sensations, abstract ideas, and tendencies. Is it, O Lord, synonymous, that thought may be without measure?'—Yes, Subhūti, it is synonymous. Thus, material property is certainly without measure, sensations certainly, abstract ideas certainly, tendencies certainly. It is synonymous, O Subhūti, that thought is without measure."

Subhūti said, "Of what is the expression 'without measure' synonymous?"

The Lord said, "The expression 'without measure' is a synonym of Cūnyatā, or Void. It is a synonym of that which is without cause. The expression 'without measure' is, O Subhūti, a synonym of that which is beyond meditation."

Subhūti said, "Is the expression 'without measure,' O Lord, a synonym of Void only? Is the expression a synonym of that which is without cause, of that which is beyond meditation only, and not of other attributes?"

The Lord said, "What do you say, Subhūti! Did I not say that all attributes are said to be Void?"

Subhūti said, "O Lord, all the attributes have been called Void by the Tathāgata."

The Lord said, "Those which are Void, they are imperishable also; that which is Void, is also without measure. Therefore, O Subhūti, in reality, the distinction, or separate mention of these attributes, is not perceived. O Subhūti, these are mere words, as said or spoken by Tathāgata, such as, without measure, without number, are imperishable, void, without cause, beyond meditation, beyond memory, without origin, without birth, non-existent, resignation, restraint, extinction. This is, O Subhūti, called by the worthy Tathāgatā, who received complete enlightenment, as pointing out the word of instruction."

"This is wonderful, O Lord," Subhūti said, "that the worthy Tathāgatā, having received complete enlightenment, has explained this to be the essential characteristic of all attributes. That characteristic of all attributes can not be ignored, because I know the meaning of what has been said by the Lord, therefore the attributes can not be ignored."

The Lord said, "It is just so, O Subhūti, the attributes can not be ignored. Why is it so?—Because, O Subhūti, that which is the state of being Void in regard to all attributes, it is impossible to ignore."

Subhūti said, "Can the object, which can not be ignored, be susceptible of increase or decrease?"

The Lord said, "Not so, O Subhūti."

Subhūti said, "O Lord, if the object which can not be ignored has no increase or decrease; Dāna Pāramitā too can neither increase nor decrease."

Thus Çila Pāramitā, thus Kshānti Pāramitā, thus Viryya Pāramitā also, O Lord, is not susceptible of increase or decrease. How can a high-spirited Bodhisattva understand complete enlightenment? How can he be near the highest complete enlightenment, on the strength of the Pāramitās which do not increase? Nor can a high-spirited Bodhisattva go near the highest and complete enlightenment without filling up Pāramitā."

The Lord said, "It is just so! O Subhūti, it is just so! The thing Pāramitā has neither increase nor decrease. Then, again, O Subhūti, the high-spirited Bodhisattva, who follows Prajñā Pāramitā and meditates on it, and becomes expert in the means, will not think thus, that Dāna Pāramitā decreases, he will think Dāna Pāramitā is merely a name. In making gifts he turns those reflections, those products of the mind, those roots of merit into the highest excellent knowledge, and turns them to the way in which the highest excellent knowledge is. Then, again, O Subhūti, the high spirited Bodhisattva, who follows Prajñā Pāramitā and meditates on it, and becomes expert in the means, will not think thus, that Çila Pāramitā increases or Çila Pāramitā decreases. He will rather think Çila Pāramitā to be a mere name. Depending upon conduct, he turns those reflections, those products of the mind, those roots of merit, into the highest excellent knowledge, and turns them to the way in which the highest excellent knowledge is. Then, again, O Subhūti, the high-spirited Bodhisattva, who follows Prajñā Pāramitā and meditates on it, will not think thus, that Kshānti Pāramitā increases or Kshānti Pāramitā decreases. He will, on the contrary, think that Kshānti Pāramitā is merely a name. Acting in accordance with the dictates of Kshānti, he will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and turn them in the direction in which the highest-excellent knowledge is. Then, again, O Subhūti, the high-spirited Bodhisattva who follows Prajñā Pāramitā and meditates on it, and becomes expert in the means, will not think thus, that Viryya Pāramitā increases or Viryya Pāramitā decreases, on the other hand, he will think that Viryya Pāramitā is merely a name. Engaged in the exercise of energy, he will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and turn them in the direction where the highest-excellent knowledge is.

"Then, again, O Subhūti, the high-spirited Bodhisattva who follows Prajñā Pāramitā and meditates on it, and becomes expert in the means, will not think thus, that Dhyāna Pāramitā increases or Dhyāna Pāramitā decreases. On the contrary, he will rather think, Dhyāna Pāramitā is merely a name. Performing Dhyānas, he will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and will turn them in the way in which the highest-excellent knowledge is. Then, again, O Subhūti, the high-spirited Bodhisattva who follows Prajñā Pāramitā and meditates on it, and becomes expert in the means, will not think thus, that Prajñā Pāramitā increases or decreases. He will, on the contrary, think that Prajñā Pāramitā is merely a name. He following Prajñā Pāramitā and meditating on it, will turn those reflections, those products of the mind, those roots of merit into the highest-excellent knowledge, and turn them into the direction in which the highest-excellent knowledge is."

Then, again, the long-lived Subhūti asked the Lord, "What! is this the highest-complete knowledge?"

The Lord said, "Tathatā, or Truth, is the highest-complete knowledge. This Tathatā, O Subhūti, neither increases nor decreases. If that high-spirited Bodhisattva deports himself again and again, and often, with reflections connected with this, he comes nearer to the highest-complete

knowledgo. These reflections also do not leave him. Thus, O Subhūti, things which can not be ignored have neither increase nor decrease. Thus, the Pāramitās have neither increase nor decrease; thus all the attributes, O Subhūti, have neither increase nor decrease; thus, O Subhūti, the high-spirited Bodhisattva, deporting himself with these reflections, or reflections of this nature, comes nearer to the highest-complete knowledge."

THE STORY OF KING MANDHĀTĀ.

1. The wealth, pure as the white *chowry* (yak-tail) and umbrella in the hands of the damsels in heaven, that generous souls treasure up in the three worlds, and the fame, bright as camphor and pleasing to the ear, that flows through them, are but the fruits of a drop of charity. Truly, charity is the real source of glory.

2. There lived once a king called Uposhada, whose renown flowing from uncommon prowess like cream churned out of milk and curd, was the admiration of the learned.

3. Wealthy and powerful and devoted as he was to the protection of this earth, what sovereign there was, whose head would not be bowed down to his feet?

4. As religion purifies the intellect, charity develops tenderness of soul, humility adorns glory, so the world was adorned by that illustrious king.

5. Born of a high race, complexion bright as the moon, adorned with a profusion of flowers, and overshadowing the whole world under his royal umbrella, he occupied the foremost place among the crowned heads.

6. His glorious renown bright as the pure water of the Ganges on the head of Cīvī, has become an ornament of the three worlds through which it travels.

7. More illustrious than the thousand-eyed Indra and the achiever of a thousand *Yoggas*, that ruler of the earth had sixty-thousand handsome wives.

8. Once having devoted his time to the destruction of the *Rakshashas* (savages) for the safety of the *Rishis* (sages), he was wandering in their hermitages on horseback.

9. Some royal hermits having celebrated a rite for begetting sons, had placed there a pitcher full of water. Being weary by long journey and becoming thirsty, the king drank out of it.

10. Having returned to his capital after drinking the sanctified water in that lonely place, the king became *enceinte*.

11. The Providence that delights in dreams, illusions and magics, and is the play-ground of endless varieties, is ever triumphant.

12. Who can decipher the wonderful limnings of that ever variegated painter?

13. In the fulness of time, piercing the king's head, a child luminous as the sun was born.

14. With a view to support the universe-wide empire, the queens, whose breasts were running milk owing to filial love, accepted the child who looked like a personal embodiment of virtue.

15. As they quarrelled among themselves each saying, "This noble child will accept me as its mother," the child came to be known as "Māndhātā" (by me supported).

16. The playful and thriving Māndhātā, having spent his boyhood in virtuous pursuits, stepped into his youth.

17. On the ascension of his father to heaven, the young man versed in all the lores, occupied the throne according to the law of his race.

18. A *Yaksha* named Divaukosh, having become a slave of his, brought brilliant presents on the occasion of his assumption of the sceptre.

19. With the embroidered golden crown on his head bedecked with royal *tiara*, the king shone like Mount Sumeru, capped with the autumnal clouds.

20. Thereafter, he found his crown jewel and wheel, war-horse, elephant, wife, home, army,—those 7 gems descending to him.

21. That king, the conqueror of all his enemies, had a thousand children equally valiant and illustrious like their father.

22. He brought the whole world under his sceptre, which is situated so happily on the head of the king of serpents, and which has belted the shores of all the seas.

23. The Lord of the World shone resplendent like the sacred wheel-adorned hands of Vishṇu, illuminated with the sunshine of all the worlds and bedecked with a newly-blown lotus.

24. His renown, like the Ganges, flowed over all the three worlds. His beauty was illumined with glory. He was the first blossom of the creeper of virtue.

25. He was one day sauntering in a grove with his courtiers, regaling his eyes with the beauty of full-blown flowers.

26. He observed there birds which had no wings, but walked on foot, and which looked woeful, lamenting their inability to fly in the air.

27. He remained gazing at those helpless birds, having neither means of living, nor feather, nor clothing; wingless, motionless, and incapable of soaring in the air.

28. "O, what sin have these poor birds committed that they should have no wings, but move with great difficulty on the ground!"

29. Having said this and being melted with pity, his Prime-minister addressed him thus—

30. "O Majesty! I have heard why the birds of this place came to lose their wings.

31. "In this hermitage dwell five hundred hermits, full of devotion and self-meditation.

32. "These birds used always to make noise in this grove, disturbing their study, meditation, and prayers.

33. "They became angry with the birds on account of their noises, which were unpleasant to their ears.

34. "By the fire of the curse, the wings of these birds were burnt and destroyed.

35. "In this manner thrown into the misery of winglessness, they are hopping wearily on the ground, looking up to you for compassion like your powerless enemies."

36. The king hearing this story of the curse from his Prime-minister felt his heart pained and moved with pity, addressed him thus:

37. "What a fiery disposition the peaceful hermits have shown even in this grove! As unextinguished fire in cinders burns them out, so has the fire of fury worked in the hermits who have externally adopted the ways of peace.

38. "What is the good of having such false ascetics (within my dominion) who can not with the water of forgiveness, cool down their minds when heated with anger?

39. "The asceticism of those alone is praiseworthy whose intellect has become pure, and mind has been adorned with friendliness, kindness, liberality, forgiveness, and self-control. The asceticism of others consists in mere withering up of the body.

40. "What good is there in the asceticism of the angry? Of what use is the strength of the mad? What necessity is there for the wealth of the avari-

cious? What good can result from the wicked having knowledge of the Gāstras?

41. "Let such impure, wrathful, unforgiving hermits clear out of my dominion!"

42. The king sent message to them that they should leave the utmost limits of the country under his control.

43. The hermits having heard of the anger of the king for the sake of the birds, became thoroughly ashamed and cogitated thus:

44. "This king is the sovereign of the world which has the four seas for its belt. Where are we to go? Where is the country which is not included in his kingdom?"

45. After thinking over the matter in this manner, the hermits went to the Jambu Khanda which lies by the side of the Golden Mountain (Sumeru) and which is full of gods and men who had obtained salvation.

46. Owing to the great glory of that sovereign, the earth, without being cultivated, yielded a plentiful harvest, and the sky a cloth of gems.

47. Under his orders, the clouds showered gold for a week, putting Indra to shame thereby.

48. Through his own prowess, travelling through space with his whole army, he annexed the island called Pūrva Videha, which is inhabited by enlightened people, to his kingdom.

49. In his journey through space, he was preceded by an army which had 18 millions of warriors in it.

50. With irresistible power he governed Godānia continent, Uttara Kuru, and the regions lying near the Sumeru mountain.

51. The king of the four continents comprising this earth, for a long while enjoyed himself on the golden peak of Sumeru.

52. One day, while journeying through space for visiting the gods, the king covered up the ten directions with his elephants which looked like an array of blue clouds.

53. The great ascetics, who, having been turned out of their hermitage by Māndhātā, were carrying on their devotional observances by the side of Sumeru, had their heads defiled with the excrements of his horses and elephants, dropped from the clouds.

54. Thus provoked they looked towards heaven with indignation, illuminating all directions with a fiery glow.

55. Many amongst them were about to call for curses, when others exclaimed—"What, are we going to shew anger?" Just then a messenger came from the gods and joyfully addressed them, thus—

56. "This is Māndhātā, the lord of the world. His valour is like that of Indra. His orders are devoutly obeyed by all the kings."

57. "This godly man is travelling in the air with his army. Even the virtuous goddess of speech feels pride in singing his glories."

58. "Though his prosperity has made all the world happy, yet never was any pride seen in him."

59. "In vast wealth he resembles KUVERA, in valour KĀRTICA, in asceticism MAHĀDEVA, and in grace VISHNU himself."

60. "He equals the sun in glory, the moon in giving pleasure to all, Indra in overthrowing boasted valour. He thus shines as a god."

61. "Bali has fled to the nether world, Dadhichi has only now his bones left, but so vast is his charity that the sea has not yet been able to overcome its regret on that account."

62. From the rank of the hermits, one named Durmukho, despite what fell from the divine message, sprinkled water charmed with imprecations.

63. The general of the king's army smiled at this and said : " O ascetics ! restrain your anger. Do not injure your asceticism.

64. " Your curse will prove fruitless upon the king. This army is not like the helpless birds whose wings you had destroyed."

65. After the general had said this, the army became paralysed by the curse. The king asked with surprise what it meant ?

66. The enraged general stepped forward and said—" O king ! the army cannot advance owing to the curse of the great *Rishis*.

67. " This army, locked up in the skies by the curse, is looking like the sun shrouded by clouds."

68. The king having heard it, looked at the army, and his very sight baffled the curse.

69. The kind-hearted king, unwilling to do any serious personal harm to the *Rishis*, and inflict any severe punishment on them, cast three matted locks on the ground.

70. The locks melted away with the earth, as if feeling ashamed to be a mere burden to those who have not been able to conquer passion and ignorance.

71. The king then reaching the summit of *Sumeru* mountain, saw the delightful city called *Sudarṣana*.

72. There, near the waters, lived furious elephants and the *Yakshas* decorated with heavenly garlands, and holding human skulls in their hands.

73. There lived a proud race of gods with a king who had a powerful army.

74. Having defeated the four-mailed and armed kings through his prowess, the king Māndhātā carried them at the head of his army.

75. He then saw *Pārijata*, the favorite flower of the gods, which is lovely as *Kovidara*, and noble as *Kalpadruma*—the wishing tree.

76. He then arrived at the Council of the gods called *Cudharma*, on the summit of *Sumeru*, the white lustre of which shone like a spotless white garland illuminating the skies.

77. There was situated the mansion named *Vaijayanta*, looking bright with golden pillars decorated with gems.

78. There lilies and heavenly damsels closely resembled each other, their face and lotus, their hair and bees having a close resemblance among them.

79. There the celestial beings being reflected on the jewelled pillars and pavement, one paradise looks like many.

80. There the heavens being lighted up with the lustre of jewelled gates and palaces, look as if spanned by rainbows in all directions.

81. There the leaves of *Kalpadruma*—the wishing tree, blown by a soft breeze, look like the daughter of heaven's grace dropped down in a dance.

82. There are the charming gardens of the gods called *Chaitraratha*, the passion which lovers long for, and an eternal festival of spring.

83-84. The king looked with softened eyes for a moment, awe-struck and paralysed with joy at the all-fulfilling and all-pleasant home of the gods, brilliant with the flowers of all the seasons, and thought this was the land for the virtuous to enjoy the fruits of their good deeds.

85. There Māndhātā saw the elephant of Indra which looked like the pleasant and delightful *Nandana* garden, beautified with swarms of bees.

86. Indra, having come to know that Māndhātā, the king of the worlds, had arrived in his realm, proceeded with all the gods to welcome him.

87. Māndhātā, who was the foremost of them that had got rid of inferior desires, then arrived at Indra's *Sabha* and was worshipped by him.

88. The gods being seated in their lines of jewelled thrones, Māndhātā shared half the throne of Indra himself.

89. The king of men and gods thus seated together looked undistinguishable; their personal and mental attractions being thoroughly alike.

90. When all the gods were sucking the honey of Māndhātā's lotus-face, with their bec-like eye, Indra said:—

91. "O jewel of light! How glorious is your position! The world is ornamented by you and the skies by the sun.

92. "The banner of your empire ornamented with the moon of your renown, which is of the highest brilliancy, is shinning in the three worlds."

93. Māndhātā, the jewel of renown, being thus addressed by the king of the gods, lowered his seat, and rejoined—"It is the fruit of your kindness."

97. He dwelt in the paradise being adored by the gods, and lived their a cycle of six Indras.

98. All the gods placed faith in his prowess and Indra now began achieving easy victories.

99. The gods in their war with the fiery *Dānava*, the enemy of the gods, enjoyed rest by taking shelter under the tree of his valour.

100. The king Māndhātā, through his own virtuous deeds, enjoyed endless bliss, and thus glided away a cycle of six Indras.

101. A pure mind is the emblem which shows the enjoyment of the fruits of good deeds, but as soon as it becomes tainted, the end of the happy state is near at hand.

102. In the course of time, the king of men became concited, ambitious, and sinful.

103. "Through the valour of my arms," thought he, "the gods are enjoying this prosperity. I can therefore bear no longer their enjoyment of half the paradise."

104. "I am powerful as the Indra; I am inferior to none; my arm is capable of sustaining the weight of the whole universe.

105. "I shall dethrone Indra, and enjoy all the wealth and empire of heaven, bringing them under one umbrella-Satrapy."

106. When he was contemplating this revolt against the Indra, the white lustre of his glory became dimmed like a fading garland.

107. The tempestuous stream of pride defiles the unsteady mind. Just as the clouds by pouring rain overthrow the bank of a river, the rise of pride unlooses the bank of goodness.

108. A sin-defiled of mind becomes the inevitable messenger of danger even for a great man.

109. On the appearance of the sinful resolve in the great king's mind, he fell on the earth as an uprooted tree.

110. Knowledge is lost without study, fortune is destroyed by pride, goodness by envy, temptation puts obstacles in the way of advancement

111. Even from the highest summit of culture, the pride of wealth and power bring about ones fall.

112. In his previous birth, he worshipped the Buddha called Sarva Vibhu—the lord of all, and it was as a fruit of that merit he had acquired a kingdom which even Indra would covet.

113. Having given alms to worthy persons in his previous birth, he had obtained greater glory than Indra.

114. In his previous life, he lived in a town named Bandhumati. His name was Utkarika then. He was a trader of pure character.

115. Vipaçyi, one of the fully enlightened and capable of saving all beings, came to his house for alms.

116. Cheerfully did he throw a handful of grain of *mudga*-pulse into the alms-vessel of that *Bhikshu*, four of which dropped on the ground.

117. By giving alms he became Māndhātā, the lord of the earth. He became the lord of all the continents which constitute this world, and shared half the throne of Heaven with Indra.

118. Owing to his carelessness, in that birth, some of the grains had fallen on the ground. It was this sin which led to his fall from paradise.

119. What even baffles the imagination, and never dawns in the mind in dream or delusion and is in the portion only of the fortunate few—that incomparable blessedness is the fruit of the all-wishing tree of charity alone.

120. The Blessed One in narrating the stories of his former births for the instruction of the *Bhikshus*, thus described the glories of moral merits that come out of charity.

THE SEQUEL OF THE STORY OF JYOTISHKA.

By

NOBIN CHANDRA DAS, M.A.

Continued from p. 21 of Vol. II, Part 2, of the Journal.

75.

The life-long flow of earthly wealth,
Like th' ocean's briny store,
Can scarce assuage the thirst of man ;
Ambition knows no shore.

76.

Could plenty stop the discontent
Which haunts the rich on earth,
Man would not come to life again
Through pain of frequent birth.

77.

Away with wealth, the fertile cause
Of fight, discord and woe !
Farewell, false pride and favour low
Which princes can bestow !
Away with enjoyment and want
Full of perils indeed !
'Tis best for man, in evil times,
A life, recluse to lead.

78.

The light of good company fails
In gloomy times of sin,
The pious then seek for rest and peace
In solitude unseen.

79.

Jyotishka then renounced the world
Revolving so in mind ;
Misfortune opens wisdom's eye
While it confounds the hind.

80.

He gave his all to the poor and went
 To Buddha, bliss to attain,
 For one who's tied by lucre's chains
 Seeks happiness in vain.

81.

So when a drake in Mana's lake
 Longs to reside and swim,
 The nether earth, like muddy pool,
 Has charms no more for him.

82.

When pleasure's fiery thirst is o'er
 With folly's blinding smokes,
 When contentment's ambrosia soothes
 The souls of peaceful folks ;
 Fortune with all her drunk and mirth
 And fair one's flitting charm,
 To those retired and happy few
 Can do nor good nor harm.

83.

Unwearied, with the Lord as guide,
 He walked life's journey through,
 And so he led a wanderer's life
 To seek sanctity true.

84.

The Bhiksus saw him enlightened
 As Bodhisatya wise,
 And wondering enquired of the Lord,
 Who thus to them replies :—

85.

" Man reaps the inevitable fruits
 Of actions of his own,—
 The deeds which in his former births
 As potent seeds were sown.

86.

" In the reign of King Bandhumán,
 In Bandhumati town,
 There lived a man named Anangan
 Of great wealth and renown.

87.

" A preacher of enlightened mind
 Once to that city came,
 For the sake of the virtuous there :
 Bipasyi was his name.

88.

“ The sage was followed by Bhikshus
 Thousands, three score and two ;
 Anangan welcomed him with joy
 And bowed with reverence due.

89.

“ Three months he entertained the sage
 With all his means and might ;
 The king invited him as well,
 With respect and delight.

90.

“ The worthy citizen and king
 Each with the other vied
 In honouring the guest with treat,
 To suit their wealth and pride.

91.

“ With jewelled umbrella and flags,
 And elephants arrayed,
 The king honoured the saintly guest,
 Anangan saw dismayed.

92.

“ Indra favoured the pious man
 And from his heavenly store
 Bestowed on him help and wealth
 The Blessed JINA to adore.

93.

“ Anangan then worshipped the Lord
 With riches thus obtained,
 The majesty of the World’s King
 Before his glories waned.

94.

“ With flowers, perfumes and jewels
 Resplendent as the sun
 And moon in full, and Kalpa fruits *
 He adored the Blessed One,
 Whom Indra’s queen devoutly fanned
 With chamar† gently swayed
 Such rare devotion put to shade
 What the king had displayed.

* Heavenly tree, which yields whatever is asked for.

† Tail of the chamar (yak) used in fanning.

95.

"By faith unflinching in the sage
 He did purity attain ;
 And in Jyotishik, bright as sun,
 Has come to life again,
 And so from earthly turmoils free
 He moves at last in peace with me."

96.

So said Jina, whose wisdom pure
 Has lit up the worlds through,
 And thus he taught his followers
 The worth of devotion true.

HISTORY * OF THE INTRODUCTION OF BUDDHISM INTO JAPAN.

By E. M. Satow, Esq., C. M. G.

The introduction of Buddhism into Japan is sometimes referred to the year 522 A.D., when a Chinese, named Shiba Tatsu, who had become a naturalised Japanese subject, erected a small temple at Sakatahara in Yamato. But it does not appear that the doctrine found, at this time, any adherents among the native inhabitants. The first attempt made by China to obtain information with respect to the Indian religion is placed in 65 A.D., when a Mission was despatched to India, which returned two years later with relics of the Buddha, and a copy of the Sūtra of Forty-two Sections. Some three centuries later the new religion made its way into Korea, where it must have struck deep root, and we find the King of Hakusai (an ancient division of that country) sending a golden image of the Buddha, and some of the sacred books, as a present to the Sovereign of Japan, in 552 A.D. The Mikado is said to have had an image of the Buddha carved out of a log of a camphor-wood tree that was cast ashore near the capital in the following year, and to have set it up in his palace. In 554 A.D., the King of Hakusai sent over nine monks to replace the seven who had previously visited Japan. They seem to have belonged to the Jō-jitsu and San-ron sects, now no longer recognised in Japan.

Twenty-two years later, in the reign of Bi-datsu Tennō, the King of Hakusai, sent to Japan a number of books, with teachers of the Ritsu and Zen sects, a nun, an exorcising monk, an image-maker, and an architect. In 584 A.D., images of Shaka and Miroku were brought back from Korea by two Japanese. Soga no Iname, the son of Umako, became their owner, as well as of some relics of the Buddha's body, which he enshrined in the first pagoda erected in Japan. It was after this that the pestilence broke out, which was the cause of Buddhism being for a while suppressed. Umako, nevertheless, obtained special permission to practise its rites in private. In the following reign, the priests seem to have regained the Mikado's favour by curing him of a dangerous illness. Under this sovereign occurred the rebellion of Mononobe no Moriya, a bitter opponent of Buddhism. From this time dates the prosperity of the new religion in Japan. Korea still continued to be the source to

* This extract has been taken from a pamphlet presented to me by Mr. E. M. Satow British Minister, on the occasion of my visit to Bangkok in 1887.—Ed.

which recourse was had for further knowledge of the religion, and numerous monks were invited over to spread their doctrines. Many of the most celebrated temples were founded about this period, amongst which may be named Tennō-ji, at Ozaka, Udzumasa, near the modern Kiōto, Asuka-dera, Daruma-ji, Tayemadera, Kume-dera, and Tachibana-dera, in Yamato. Shōtoku Tai-shi died in 621 A.D. It is not known with any certainty what form of Buddhism was taught during his life, but it is conjectured that it belonged to the Shō-jiō (Huayāna) or so-called 'Smaller Vehicle.'

The first Chinese monks arrived in Japan in 623 A.D. It appears, from a list compiled about this time that, the number of temples or monasteries was 46, inhabited by 1,816 monks and 569 nuns. The emigration of Korean monks still continued.

In 625 A.D. occurs the first notice of the San-ron and Jō-jitsu doctrines being publicly taught in Japan.

Kō-toku Tennō (645—654 A.D.) was a sincere adherent of Buddhism. During his reign a native monk, named Dō-shō, was sent to China, where he became the pupil of the famous pilgrim Yüan-chang,* called Gen-jiō San-zō by the Japanese. By Yüan-chang's advice he placed himself under the tuition of the monk E-man, of the Zen sect, and received instruction in the practice of contemplation. On returning to Japan he made known the doctrines of the Hossō School. The Gu-sha form of doctrine was introduced about the same period. Dō-shō is said to have dug wells, established ferries, and built bridges in many parts of Japan, and to a much later period the construction of bridges was considered a work of merit, entitling the builder to the hope of Paradise. Two other monks were subsequently (in 658 A.D.) sent to China to study under Yüan-chang.

Temmu Tennō (673-686 A.D.) was another generous patron of Buddhism. He endowed the poorer monasteries with lands, and made them independent of all government official supervision. Amongst the temples founded by him is Yuku-shi-ji, near Nara. By one of his edicts it was ordered that every house should possess a Buddhist shrine, and be provided with certain sacred books.

In 700 A.D., cremation was first practised.

He was looked upon by the Yamabushi, a sub-sect of ascetics, as their founder.

From 710 A.D., dates the great monastery of Kō-buku-ji, at Nara.

The doctrines of the Ke-gon sect were introduced by a Chinese monk in 735 A.D.

In 737 A.D., after an epidemic of small-pox (not previously known in Japan) had almost decimated the population, the reigning sovereign, Shō mu Tennō, decreed that in each province there should be erected a large monastery, to be called Koku-bun-ji. Afterwards, on the occasion of a bad harvest, he commanded the construction of seven-storied pagodas throughout the country, one to each province, and ordered, further, a number of Buddhist scriptures to be copied. It was this sovereign who founded the temple of Tō dai-ji, at Nara, to hold the colossal gilt bronze image of Dai-nichi Nio rai.

In the same year, Japan was visited by an Indian monk, called in the books Baramon Sō-jiō, said to have been a member of the Brahmin caste. The celebrated priest, Giō-gi Bo-satsu was sent to meet him at the port of Ōzaka. The title of Bo-satsu (Bôdhisattva) was conferred on Giō-gi by Shō-mu Tennō; it seems in later times to have been frequently arrogated to themselves by territorial nobles, and an edict against this abuse was issued by Iyeyasu, in the beginning of the 17th century.

* Julien calls him Hiouen-Thsaing.

In 754 A.D., the doctrines of the Ritsu sect (Risshū) were made known by a Chinese monk, named Kan-shin (Chien-chê), who, having promised eleven years previously to visit Japan, had six times set out on the voyage, but had been as often obliged to put back by a violent tempest. Shō-mu Tennō and his daughter Kō-ken Tennō, with 400 other persons, were received into the Buddhist religion by this priest. Shō-mu Tennō was the first of the sovereigns of Japan to abdicate the throne and wear the monk's garb, an example followed by so many of his successors. His daughter afterwards became notorious through her passion for the monk Dō-kiō.

The year 767 A.D., saw the foundation of a temple at Nikkō by the monk Shō-dō.

The doctrines of the Ten-dai sect were introduced from China in 805 A.D., by Den-giō Dai-shi, the first abbot of Hi-yei-zan.

One year later, Kū-kai, better known by his posthumous title of Kō-bō Dai-shi, returned from China to promulgate the teachings of the Shin-gon, or Yogachara School. An account of his life and teachings will be found at p. 415.

Nearly three centuries elapsed before there was any further development of Buddhism in Japan, when the Yū-dzū Nembutsu sect was founded by Riō-nin.

The Jō-do sect was established in Japan by Hō-nen Shō-nin in the end of the 12th century.

Not long afterwards the Rin-zai sub-sect of the Zen was established by Ei-sai. About the same time was introduced the Sō-tō-shiū, a second branch of the Zen sect, of which Dō-gen was the first Japanese patriarch (b. 1200, d. 1253).

The Ikkō, now styled the Shin-shiū, was founded by Shin-ran in the first quarter of the thirteenth century, and the Hokke sect was founded in 1201 A.D., by Nichi-ren, from whom the sect takes its other title. It was shortly afterwards followed by the Ji-shiū, said to be modelled upon the doctrine of the Ikkō shiū.

The only remaining date to be mentioned is that of the foundation, in 1661 A.D., of Ō-baku-san, near Uji, a monastery of the Zen sect, by a Chinese priest named In-gen.

The different Sects and their Doctrines.—In the following table are shown the name of the sects still existing in Japan, and the number of temples or monasteries belonging to each.

Ten-dai (3 sub-sects)	...	...	...	5,088
Shin-gon (2 " )	...	...	...	13,358
Jō-do (3 " )	...	...	...	8,478
Zen { Rin-zai (9 sub-sects)	...	...	...	7,081
Sō-tō " ,	...	...	...	14,021
Ō-baku	...	...	...	—
Shin (10 sub-sects)	...	...	...	18,783
Nichi-ren (7 sub-sects)	...	...	...	5,085
Ji	...	...	...	501
Yū-dzū Nem-butru	...	...	...	347

Only a very cursory sketch of the doctrines of each school has been here attempted. Those of the Ten-dai and Shin-gon sects are extremely metaphysical and mystic, and the materials for giving a clear exposition of them do not exist in an accessible form, so that the result of further research may possibly be to modify part of what is here stated.

Ten-dai Shiū.—The three sub-sects are those of En-riaku-ji on Hi-yei-zan, On-jō-ji, or Miidera (also called the *Ji-mon Ha*), and Sai-kiō-ji (known also as the *Shin-sei Ha*).

The Ten-dai sect is called after T'ien-tai shan, a mountain in China, where its founder, the Chinese monk Chi-sha Dai-shi, first taught his doctrines. Most of the old sects took their names from the books upon which their doctrine was based. The principal book of the sect is the Ho-ke Kiō (Saddharma-pundarīka-sūtra), which is understood by the aid of the Chi-ron (Mahā-Pragñā-pāramitā-sūtra-sāstra) and supplemented by the Ne-han-giō (Mahāparinirvāṇasūtra). The 'law of meditation,' by which the learner is enabled to recognise the Buddha under all the forms he has assumed, in order to save mankind, is found in the Chi-ron. References to the whole canon are made, in order to support the doctrines thus selected. It considers the attainment of spiritual insight to be possible by means only of contemplation and the practice of asceticism (*Kwam-mon*), which is confined to monks, while it may be taught by word of mouth to the laity (*kiō-mon*). The highest truths are, however, considered to be incomprehensible, except to those who have attained to Buddhahood.

The doctrine of the sect is compared to a piece of cloth, in which the teaching of Shaka is the warp, and in the interpretation, or private judgment of the individual, corrected by the opinion of other monks, is the woof. It is held that there is a kind of intuition or perception of truth, called *Shin-yō*, suggested by the words of scripture, but transcending them in certainty. This is said to be in harmony with the Taught of Shaka. The entirety of doctrine, however, results in one central truth namely, that Nirvāṇa is the final result of existence, a state in which the thinking substance, while remaining individual is unaffected by anything external, and is consequently devoid of feeling, thought, or passion. To this the name of *Mu-i* (Asamksrita) is given, signifying absolute, unconditioned existence. When this is spoken of as annihilation, it is the annihilation of conditions, not of the substance, that is meant. Pushed to its logical result, this would appear to the ignorant (*i.e.*, the unregenerate) to amount to the same thing as non-existence; but here we are encountered by one of those mysteries which lie at the foundation of all religious belief, and which must be accepted without questioning, if there is to be any spiritual religion at all. A follower of H. Spencer would probably object that this is an 'illegitimate symbolical conception.'

Ingorant and obtuse minds are to be taught by *hō-ben*, that is, by the presentation of truth under a form suited to their capacity. For superior intellects Shaka, quitting the symbolic teaching appropriate to the Vernacular understanding, revealed the truth in itself. Whoever can apprehend the Ten Abstract Truths in their proper order, may, after four successive births, attain to perfect Buddhahood, while the inferior intelligence can only arrive at that condition after 100 *Kalpas*, or periods of time transcending calculation.

The principal deity of the En-riaku-ji sub-sect is Yaku-shi Nio-rai (Bhāishagyaguru), with whom are associated I. Nikkō, r. Gwakkō, two Bo-satsu. Bon-ten (Brahma), Tai-shaku (Indra), the Shi Ten-nō (Four Kings of the Devās), and the Jū-ni Jin-shō ('Twelve Divine Leaders') are also placed on the altar.

The Miidera sub-sect worship Mi-roku Bo-satsu (Maitréya Bôdhisattva).

The Shin-sei sub-sect worship Amida Nio-rai (Amitâbha Tathâgata) as their principal deity.

Besides these, the sect reverences Shaka, supported by Monju and Fugen (Sâkyâ, Mangusî and Samantabhadra), Ji-zō (Kshitigarbha), Fu-dō (Akala), Kwan-non (Avalôkitêsvâra), under his different forms, as the Eleven

faced, the Horse-headed, the Thousand handed, the Holy. This deity is usually accompanied by the Ni-jiū-hachi Bu-shiū, personifications of the Twenty-eight Constellations, or the Jiū-ni Dō-ji, Twelve Boys. The go-chi Nio-rai, or Tathāgata of the Five Kinds of Wisdom, are often found enshrined in the pagoda of this sect. The orthodox enumeration of these is Dai-nichi (Vairokana), in the centre, A-shuku (Akshobhya) on the E., Hō-shō (Ratnasambhava) on the S., Amida (Amitabha) on the W., and Fu-kū-jō-ju (Amogha-siddhi) on the N. The niches of the chief gateway are usually occupied by figures of the Ni-ō.

The Ten-dai sect formerly worshipped numerous Shin-tō gods, such as Sannō, Tenjin Sama; Inari, Shimmei, Ōtori, Hachiman, and Godzu Tennō, whom they explained to be Avatāras of Buddhist deities : Inari, for instance, being Kwan-non, and so on. In many cases it shared the emoluments of what had originally been a Shin-tō temple with the Shin-gon sect, and in such cases the priests were married and transmitted their offices to their heirs. When the separation of Buddhism and Shin-tō was effected, after the revolution of 1868, these priests became laymen, remaining in charge of the 'purified' Shin-tō temples.

Shin-gon-shiū.—This is identical with what is called the Yōgachara School by Dr. Edkins, and derives its name from the Chinese translation of 'Mantra,' a Sanskrit word denoting the Mystic salutations addressed to the Buddhist deities. It was founded by Riū-ju (Nāgārjuna), also called Riū-miō, who is said to have made the discovery of an iron pagoda in Southern India, inhabited by Vagra-Sattva, who taught him the doctrine of Dai-nichi (Vairokana). It is based chiefly upon three Sūtras, or scriptures, the Dai-nichi Kiō, the So-shit-chi Kiō, and the Kon-gō Chō Kiō (*Mahāvairocanābhisambodhi-sūtra*, *Susiddhikaramamahātantra-saddhanopasikā-patra* and *Vagrasekhara-sūtra*. There are three mystic rites—first, *Shin-mitsu*, or worshipping the Buddha with the hands in certain positions, called 'signs'; second, *go-mitsu*, or repeating Dhāraṇī; third, *i-mitsu*, or contemplation. The practice of fasting, with the object of purifying the spiritual vision, appears to be common to this and the Ten-dai sects.

Dai-nichi Niro-rai (Vairokana) was the founder of this school, and transmitted its doctrines to Kon-gō (Vaggrasattva), who was, in turn, succeeded by Riū-miō (Nāgārjuna). The next patriarchs were Riū-chi (Nāgabōdhi), Zen-mu-i (Subhakara-simha), Kon-gō-chi (Vagrabōdhi), Ichi-giō (I-hing, a Chinese), Fu-kū Kon-gō (Amogha-vagra), and the Chinese Kei-kwa (Hui-kuo), who was the teacher of Kō-bō Dai-shi. The latter introduced the Shin-gon tenets into Japan.

There are two branches of doctrines, the one called *Kem-mitsu*, the other *Jiū-Jiū-shin*. Of these the former is adapted to stubborn minds, who have to be overcome, as it were, by force ; the latter are ten stages of spiritual knowledge, commencing with complete ignorance, and terminating in the perfect enlightenment which is the condition of Buddhahood. These steps are only accessible to those who are already disposed to seek after and accept the truth. This division appears to correspond with the two kinds of teaching of the Tendai adapted to the inferior and superior grades of intelligence.

Every human being possesses within himself the six elements of the spiritual body (Dharmakāya), but is unconscious of them until Dai-nichi enters into his heart, and enables him to recognise the truth. Whoever, placing himself under the tuition of an Ajari (Āchārya), believes in and practices the three mystic rites already named, may arrive at perfect knowledge. The deities of the Kongō-kai and Taizō-kai are not exterior existences, but are to be found within the soul itself. They are states of mind,

not regions of space. *Mandara* means 'complete assemblage,' i.e., the spiritual influences of all the Buddhas and Tathāgatas, which may be represented to the eye, as they often are, and is applied to pictures of the deities, arranged in a certain order, which are used simply for conveying to the unregenerate mind the truth which they are incapable of receiving in an abstract form. Dai-nichi (Vairokana) is explained to be the collectivity of all sentient beings, acting through the mediums of Kwan-non, Ji-zō, Mon-ju, Shaka, and other influences, which are popularly believed to be separate self-existent deities. But the whole doctrine is extremely difficult to comprehend, and more difficult to put into intelligible language.

Zen shiū.—The founder of the Zen, or Contemplative School, in China, was the Indian Dharma, who came to that country in 527 A.D., and died there eight years later.* He is accounted the 28th Indian patriarch, and the first of six Chinese patriarchs. At the root of his teaching lies the idea that truth cannot be imparted by word of mouth, but must be reached by the intuition of each individual, or, as they express it, 'heart speaks to heart.' It will be remembered that at the close of the Buddha's life, he is represented holding a lotus flower in his hand, and slowly twisting it between finger and thumb, without uttering a word. No one of the vast assembly comprehends his meaning, until at last Kashō smiles, and the Buddha immediately appoints him to be his successor. Language at best is a very imperfect means of conveying the meaning of a speaker, even where the ordinary affairs of life are concerned, and much more so when it comes to expressing the profound ideas of Buddhism. Language, says one author, is like the finger that points at the moon, or the float which indicates that the fish has taken the bait. We must not fix our attention too closely on the finger or on the float, lest we fail to perceive the moon or the fish. It is by introspection, by consulting our own hearts, that we learn what is the meaning of the Buddha. It might seem unnecessary, therefore, to worship him or to study the sacred books. The Zen sect, however, reads several sūtras, the principal of which is the Dai-hannia kō, or Mahāpragñā-pāramitā-sūtra, not as containing the truth in itself, but simply as a means of educating the intelligence to such a point that it becomes capable of discovering the truth for itself. 'Look carefully within, and there you will find the Buddha' is the sum of their creed, and Buddhahood is held by them to be freedom from the influence of matter and from thought. They also study the *Kon-gō-kō* (*Vayrakkhedikā-pragñāpāramitā-sūtra*), the *Riō-gan-kō* (*Lankāvatāra-ratna-sūtra*), and the *Yui-kiō-kō*.

In most of the temples of the sect we find Shaka enthroned between Kashō and Anan, while on others the trinity consists of Shaka, Miroku, and Amida. Where Amida is the principal deity, he has Kwan-non on the one side and Sei-shi on the other. We also find the Zen monks revering Kwan-non under his various forms, and even Ko-ku-zō, Yaku-shi, Ji-zō, the Shi Tennō, Bon-ten, and Tai-shaku. In some cases this is because a monastery, originally founded by another community, has been subsequently transferred to a society of the Zen sect.

This sect has in Japan two principal branches, the Rin-zai and the Sō-tō, named after Lin-tsi and Ts'aо-tung, two Chinese monks of the 9th century, belonging to the Nan-gaku (Nan-Hgo) division of the sect. As far as doctrine is concerned, they do not appear to differ very widely from the Zen-shiū, of which they are offshoots.

The Ō-baku sub-sect was founded in Japan by the Chinese priest In-gen. It worships, as principal deity, Shaka, who is found accompanied by Kashō and

* The dates given differ according to the authorities.

Anan, but it also reveres Daruma, Kwan-non under his different forms, and Bishamon.

Jō-do-shiū.—This sect was founded by the Indian Me-miō (Asvaghosha), and after transmission by the patriarchs, Riū-ju (Nāgārjuna) and Ten-jin (Vasubaudhu), was introduced into China by Bodairushi (Bodhiruci). This Indian priest translated Vasubandhu's Sāstra, Mu-riō-ju-kiō Upadesa, into Chinese, and imported the doctrine to the Chinese Do-rran (T'an-lwn), who was succeeded by Dō-shaku (Tao-cho), Zen-dō (Shan-tao), and E-kan (Hwai-han). According to the teaching of the Ten-dai sect, the means of salvation are to be found in the study of the whole canon, and in the practice of asceticism and meditation. Nāgārjuna and Shan-tao after him, it is said, maintained that in the present age of the decay of religion, it is impossible for anyone to be saved in this way by his own efforts, and they substituted for this difficult path to Nirvāna a simple faith in the all-saving power of Amida. This is called 'relying upon the strength of Another' (*ta-riki*) ; but as the invocation of Amida is in itself believed to be a meritorious act of the believer, or 'effort of one's own,' the formula *ta-riki chiē no ji-riki*, 'self-effort depending on other effort,' is used to express the entire dogma. Hō-nen Shō-nin, having discovered a text which declares that ten invocations of Amida are sufficient to entitle the believer to his aid, quitted the Ten-dai sect, in which he had been educated, and made this the basis of a new doctrine, by which he believed it possible for all mankind eventually to attain to perfect Buddhahood. Birth in Jō-do (Sukhāvatī) after the death of the body is thus ensured, and then the progress of the soul towards perfect Buddhahood is carried out to its end.

Amida is therefore the usual object of reverence in the temples of this sect. Sometimes he is accompanied by Kwan-non and Sei-shi. We also find Shaka alone, accompanied by Sudatta, Zenzai-dōji, and the Sixteen Rakan. Like the Ten-dai and Shin-gon, they sometimes worship Shin-tō deities, as Inari and Ben-ten.

Chi-on-In at Kiōto, and zō-jo-ji at Tōkiō, are the chief seats of the two principal divisions of this sect.

Nichi-ren-shiū.—This is a purely Japanese sect.

The chief book used is the Ho-ke-kiō or Saddharma-pundarika-sūtra, which is divided into two sections, each containing fourteen chapters ; the first relates to the history of Buddha, up to his 30th year, the latter, the remainder of his teachings. There are two kinds of observances, difficult and easy ; the one for the monks and the other for the laity. The central dogma of the sect is that every part of the universe, including animals, plants, and even the very earth, is capable, by successive transmigrations of attaining to Buddhahood. It is necessary for man to work out his own salvation, by observing the law as laid down by the Buddha, and by constant prayer, not by relying on the aid of Amida, as taught by the Jō-do and Shin sects. There are two forms of teaching ; the one symbolic, intended to attract followers ; the other, the pure truth, employed to convert the obstinately ignorant, against their will.

Shaka is the object of worship of this sect. They hold that, after the lapse of 3,000 years from the birth of Shaka, he will be succeeded by Miroku (Maitréya), who will convert those who have not yet attained to Buddhahood. The Lotus is the emblem of Shaka, who is said to have been born into the corrupt world, like the lotus springing up out of the mud at the bottom of a pond.

Besides Shaka, this sect admits as objects of reverence, its founder Nichi-ren, Shichi-men Miō-ken (*ib.*), the Ho ke-kiō, the Three Precious Ohs (*i.e.*, Buddha, the Law, and the Church), Fu-dō, the Shichi Fuku-jin, or Seven Gods of Good Fortune, and Ki-shi-mo-jin

Shin-shiū.—The early history of the sect bears a striking resemblance to the Jō-do-shiū, especially in its exclusive worship of Amida (Amitābha), and in its use of the Sam-bu Kō, i.e., Mu-riō-ju Kō, Kwan-Mu-riō-ju Kō, and Amida Kō—*Sansk.* Sukhāvatīvyūha-sūtra (larger, Amitāyusdhyanasūtra (?), and Sukhāvatīvyūha-sūtra (smaller), as the basis of its doctrine. It differs, however, from it in one vital point of doctrine. The former holds that salvation is merited by simply repeating the invocation to Amida; while the latter teaches that this is due to faith in the power and willingness of Amida to save mankind, and that the invocation is to be used only as an act of thanksgiving. The Jō-do sect expects that Amida will come to meet the soul of the believer on its separation from the body, in order to conduct it to Paradise, while the Shin sect does not, holding that as soon as man believes in Amida he is taken by him under his merciful protection. The latter maintains that it alone possesses the true teaching of Hō-nen Shō-nin, and that the Jō-do sect has wandered from the original doctrines of its founder. For this reason it has been termed ‘the Protestantism of Japan,’ to which form of Christianity the non-observance by its priests of the rule of celibacy also gives it a superficial resemblance. The Shin-shiū also teaches that morality is of equal importance with faith. It is considered by many to be the richest and most powerful of all the Japanese sects, and its temples, the chief of which are known as the Hon-gwan-ji, are the largest and finest to be found in Japan. But it possesses no fixed property, and is dependent entirely upon the voluntary contributions of its adherents. It is further distinguished from the rest by its active prosecution of missionary work in China and Korea, and by its endeavours to maintain a high standard of education among its neophytes.

We cannot do better than reproduce the account of this sect from the pen of Mr. Akamatsu, a distinguished member of the Nishi Hon-gwan-ji, at Kiōto, published in the April number of the '*Chrysanthemum*' for 1881:—

Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combination of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life.

‘As our doings are good or bad, and of different degrees of existence or evil, so these produce different effects, having many degrees of suffering or happiness: all men and other sentient beings have an interminable existence, dying in one form and being re-born in another; so that if men wish to escape from a miserable state of transmigration, they must cut off the causes, which are the passions, such, for example, as covetousness, anger, &c.

‘The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of “extinction of passion.” The doctrine is the cause of salvation, and salvation is the effect of this doctrine.

‘This salvation we call Nirvāna, which means eternal happiness, and is the state of Buddha.

‘It is, however, very difficult to cut off all the passions; but Buddhism professes to teach the way of obtaining this object.

‘Nāgārjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult, as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions: one being called “self-power,” or help through self, and the others called “the power of others,” or help through another.

“Shin-shiū,” teaches the doctrine of “help from another.”

मान्धात्रवदानम् ।

श्रीभन्ते भुवनेषु भव्यमनसां यज्ञाककान्ताकर-
 प्रौढोदच्छितचाह्चामरसितच्छ्रस्मिताः सम्पदः ।
 यच्चोत्तर्पति तर्पितश्रुतिं यशः कर्पूरपूरोऽच्छब्दम्
 खल्यं दानकण्णं तत्फलमहो दानं निदानं श्रियः ॥१॥

 अभूदुपोषधो नाम भूधृतं यस्य विभावतः ।
 विबुधाभिमता कौर्त्तिः सुधा दुम्घोदधेरिव ॥२॥
 वसुधामवतो यस्य वसुधामवतः पुरः ।
 ननाम प्रणतौ कस्य न नाम वृपतेः शिरः ॥३॥
 शुद्धा धौरिव धर्मेण दानेनेव दयालुता ।
 विभूतिर्विनयेनेव भूषिता येन भूरभूत ॥४॥
 गुणिनः प्रांशुवंशस्य बभूवेन्दुद्युतेः स्थितिः ।
 यस्य सर्वातपचस्य मूर्ढ्नि सर्वमहीभृताम् ॥५॥
 यस्येष्वरशिरःस्थायि शुभं गङ्गाजलोऽच्छब्दम् ।
 अमत्यदभं लोकेषु भुवनाभरणं यशः ॥६॥
 कर्तुः क्रतुसहस्राणां सहस्राक्षाधिकश्रियः ।
 यस्य षष्ठिसहस्राणि कलचं सुहशामभूत ॥७॥
 कदाचित् मुनिरक्षायै रक्षःक्षयक्षतक्षणः ।
 विच्छाराश्वमारुद्ध्य स तपेवनभूमिषु ॥८॥

तत्र राजर्षिभिः कैश्चित् पुच्छेष्टिकलशं धृतम् ।
 दूराध्वश्रमसन्तप्तः स पथः पूर्णमापपौ ॥ ६ ॥
 विजनासादितं पौत्रा स मन्त्रकलशात् पथः ।
 राजधानीं समासाद्य गर्भं लेभे विभुर्भुवः ॥ १० ॥
 स्वप्रमायेन्द्रजालादि यस्याः कौतुकविप्रुषः ।
 जयत्यहुतसमारभूमिः सा भवितव्यता ॥ ११ ॥
 विधेर्विविधवैचिच्चिच्चिकर्मविधायिनः ।
 आश्वर्यरेखाविन्यासं कः परिच्छेत्तुमौश्वरः ॥ १२ ॥
 कालेन तस्य मूर्ढानं भित्वा बालोऽशुमानिव ।
 रुद्रब्रणस्य सहसा दिव्यद्युतिरजायत ॥ १३ ॥
 तं राजजाया जग्हुर्जगत्साम्राज्यरक्षणे ।
 वात्सल्यप्रस्तुतक्षीरा पुण्यं मूर्च्छिवाश्रितम् ॥ १४ ॥
 मां धारयिष्यति शिशुः श्लाघोऽयं जननौपदे ।
 इति तासां मिथोवाक्यैर्मन्याताभूत् नपात्मजः ॥ १५ ॥
 तस्य प्रवर्धमानस्य बालक्रीडाविलासिनः ।
 घडिन्दः प्रययै कालः पुण्यक्रीडाक्षयायुषः ॥ १६ ॥
 नवयैवनमारुदः सर्वविद्यासु पारगः ।
 स याते पितरि स्वर्गं भेजे राज्यं क्रमागतम् ॥ १७ ॥
 यक्षो दिवौकसे नाम सुक्तेदीसतां गतः ।
 अभिषेकोपकरणं दिव्यं तस्योपनीतवान् ॥ १८ ॥
 स स्वर्णैर्बद्धमुकुटः कल्पितेष्टीष्टेष्टेरः ।
 शरदभ्रावतंसस्य भेरोः श्राभामवास्तवान् ॥ १९ ॥

सप्तरत्नानि तस्याथ प्रादुर्भूतानि तत्क्षणे ।
 चक्राश्वमणिहस्तिस्त्रौयहसेनाग्रगाण्यपि ॥ २० ॥
 वभूव चास्य पुचाणां तुल्यरूपबलौजसाम् ।
 सहस्रं विजितारातेभूभुजामिव भूभुजः ॥ २१ ॥
 वसुन्धरां समस्ताद्विवेलाकलितमेखलाम् ।
 निखिलां विदधे देष्मिण शेषविश्रान्तिनिर्वताम् ॥ २२ ॥
 भुवनातपसन्नङ्गः प्रत्यग्रकमल्लाश्रयः ।
 चक्रवर्तीं स सुकृतेर्विष्णोः कर इवावभौ ॥ २३ ॥
 चिजगज्जाह्नवौ कौर्त्तिः प्रभावाभरणः श्रियः ।
 सोऽयं सुकृतवल्लीनां प्रथमः कुसुमोङ्गमः ॥ २४ ॥
 स कदाचित् वनान्तेषु विकाशिकुसुमश्रियः ।
 रुचिरं सचिवैः सार्वं विचचार विलोकयन् ॥ २५ ॥
 ददर्श तत्र निष्पक्षान् विहगान् पादचारिणः ।
 व्योममार्गगतिं सृत्वा प्रयातान् क्षतामिव ॥ २६ ॥
 पश्चहीनानगर्तिकान् दक्षिणान् निरम्बरान् ।
 दरिद्रानिव तान् वौद्य ग्रोवाच क्षया वृपः ॥ २७ ॥
 अहो वराकैर्विहगैः किमेतैः कुकृतं कृतम् ।
 यदेते पश्चविकलाः क्षच्छचरणचारिणः ॥ २८ ॥
 इत्युक्ते भूमिपतिना करणकुलितात्मना ।
 पुरःस्थितो महामात्यः सत्यसेनस्तमब्रवौत् ॥ २९ ॥
 श्रुतमेतत् मया हेव कथ्यमानं वनेचरैः ।
 कारणं पश्चपतने यदभूत् पश्चिणामिह ॥ ३० ॥

सन्ति पञ्चशतान्यच पुण्यधात्रि तपेषने ।
 तपःस्वाध्यायशक्तानां मुनीनां दीपतेजसाम् ॥ ३१ ॥
 तेषामध्ययनध्यानजपविद्विधायिनः ।
 एते कोलाहलं चक्रः खगास्तरुवने सदा ॥ ३२ ॥
 तस्मै विहगसंघाय कर्णज्वरकरे रुते ।
 अभिसम्बद्धमानाय चुकोप मुनिमण्डलम् ॥ ३३ ॥
 तदुद्भूतमहाशापतापश्चोषेण सर्वतः ।
 क्षणेन पश्चिणां पक्षा व्यशीर्यन्त कृतागसाम् ॥ ३४ ॥
 त एते विहगः पक्षरहिताः क्षच्छ्रवर्जिनः ।
 त्वद्विपक्षा इव वने आन्ताश्वरणचारिणः ॥ ३५ ॥
 महामात्येन कथितं निशम्यैतत् महौपतिः ।
 उवाच करुणाक्रान्तस्तसः शापेन पश्चिणाम् ॥ ३६ ॥
 अहो तेजः परिणतं शान्तानामपि कानने ।
 अङ्गाराणां मुनीनाच्च दहत्येवानिवारितम् ॥ ३७ ॥
 मिथ्यातपस्विभिः किन्तौः स्वसुखाय न यैः कृतः ।
 मनसः कोपतस्य परिषेकः क्षमाम्बुभिः ॥ ३८ ॥
 प्रसन्ना धौर्म्मने मैवं दया दानं दमः क्षमा ।
 येषां तेषां तपः क्षाद्यं शेषाणां कायशेषणम् ॥ ३९ ॥
 किन्तपेभिः सकोपानां विष्णुतानां बलेन किम् ।
 विभवैः किं सलोभानां दुर्वृत्तानां श्रुतेन किम् ॥ ४० ॥
 एवं कलुषचित्तास्ते तौत्रमन्युपरायणाः ।
 दुःसङ्गा एव मुनयः प्रयान्तु विषयान्मम ॥ ४१ ॥

इत्युक्ता प्राहिणोत्तेभ्यः सन्देशं पुरुषैर्नृपः ।
 यावतौ मदशा भूमिस्तावतौ त्यज्यतामिति ॥ ४२ ॥
 विहङ्गपक्षपातेन कुपितस्य महीपतेः ।
 सन्देशं मुनयः श्रुत्वा विलक्ष्याः समचिन्तयन् ॥ ४३ ॥
 चतुःसमुद्रपरिखामेखलायाः क्षितेः पतिः ।
 नरेन्द्रोऽयं क गच्छामः को देशाःस्य वशे न यः ॥ ४४ ॥
 इति सच्चिन्त्य मुनयः पार्श्वं कनकभूभृतः ।
 सुरसिद्धसमाकौर्णं जम्बूखण्डान्तिकं यथै ॥ ४५ ॥
 अथ तस्य महीभर्तुः प्रभावेण महीयसा ।
 अभूदकृष्टशस्या भूर्याश्च रत्नाम्बरप्रस्तुः ॥ ४६ ॥
 पाकशासनवैलक्षकरणास्तस्य शासनात् ।
 सप्ताहं हेम वृषुर्मेघाः संघातवर्षिणः ॥ ४७ ॥
 स प्रभावेण महता सह सैन्यैर्नभोगतिः ।
 चक्रे पूर्वविद्वाख्यं द्वीपं दिव्यजनं वशे ॥ ४८ ॥
 बभूवुरग्ने सैन्यानि स्फौतशौर्यबलौजसाम् ।
 भटानां व्योमगमने तस्याष्टादशकोटयः ॥ ४९ ॥
 गोदानीयं ततो द्वीपमधोत्तरकुरुनपि ।
 पार्श्वानि स सुमेरोश्च शशासाहतशासनः ॥ ५० ॥
 सुखं विहरतस्तस्य मेरोः कनकसानुषु ।
 बहुशक्वो यथै कालश्चतुद्वौपमहीपतेः ॥ ५१ ॥
 स कदाचित् सुरान् द्रष्टुं व्योम्ना गच्छन् सुरोपमः ।
 चकार नौलजलदव्यस्ता इव गजैर्दिशः ॥ ५२ ॥

अथ तेषां निरस्तानां मेरुपाश्वे तपस्यताम् ।
 सुनीनामपतत् मूर्ढ्द्वं तङ्गजाश्वसक्षद्विः ॥ ५३ ॥
 ततस्ते क्रोधसन्तप्तहशा व्योमावलोकिनः ।
 चक्रः शृङ्गप्रभावस्त्रिकलापकपिला दिशः ॥ ५४ ॥
 किमेतत् कोप इत्युक्ता शापाग्निं विसिस्तक्षया ।
 अभ्येत्य देवदूतस्तान् प्रहर्षाकुलितोऽवदत् ॥ ५५ ॥
 एष निःशेषभूपालमैलिविआन्तशासनः ।
 पाकशासनतुल्यश्रीर्मान्धाता पृथिवौपतिः ॥ ५६ ॥
 नभसा नरदेवोऽयं सह सैन्यैः प्रसर्पति ।
 यस्य कौर्तनधन्येयं वाणी पुण्याभिमानिनौ ॥ ५७ ॥
 न हष्टो यस्य निर्दिष्टसर्वलोकसुखश्रियः ।
 मेहसंविन्मयस्येव * * * विभवौ मदः ॥ ५८ ॥
 कौवेरं धनदव्यक्त्या कौमारं शक्तिमत्तया ।
 शेश्वरं दृषभयोगात् वैष्णवं श्रीसमागमात् ॥ ५९ ॥
 प्रतापप्रसरात् सौरमैन्दवं जननन्दनात् ।
 शेन्द्रं दृषबलच्छेदात् दिव्यं रूपं विभर्त्ययम् ॥ ६० ॥
 बलिः प्रयातः पातालं दधौचोऽप्यस्थिशेषताम् ।
 अस्य त्यागेन जल्लधिः श्वोभमद्यापि नोच्छ्रुतिः ॥ ६१ ॥
 श्रुत्वेति देवदूतस्य वचनं सुनिमध्यगः ।
 ससर्ज दुर्भुग्वो नाम सुनिः शापजलं दिवि ॥ ६२ ॥
 प्रहसन्नथं तं प्राह सेनानां परिणायकः ।
 महर्षे संहरं रूपं मा क्षयास्तपसः क्षयम् ॥ ६३ ॥

वैफल्यखज्जां शापोऽयं यास्त्वये महीपतेः ।
 नैते वत खगा तेषां यूयं पक्षस्त्रयस्त्रमाः ॥ ६४ ॥
 इत्युक्ते सैन्यपतिना शापस्त्रामनीकिनौम् ।
 द्वष्टाग्रे विस्मयादूचे किमेतदिति भूपतिः ॥ ६५ ॥
 संरब्धोऽथ समभेत्य सेनापतिहवाच तम् ।
 तेषां हैव महर्षीणाम् शापात् सैन्यं न सर्पति ॥ ६६ ॥
 इदच्च चक्ररत्नं ते व्योम्नि शापविघूर्णितम् ।
 धन्ते जखदसंरुद्धितमदीधितितुल्यताम् ॥ ६७ ॥
 एतदाकर्ण्य नृपतिर्द्वष्टा चाग्रे तथैव तत् ।
 हृशीव विदधे शापं विफलोच्चरण्डविश्वम् ॥ ६८ ॥
 देहस्त्रयं महर्षीणाम् परिरक्षन् कृपाकुलः ।
 जटा न्यपातयत् भूमौ स लौलालसशासनः ॥ ६९ ॥
 अजितक्रोधमेहानां भारभूता वृथा वयम् ।
 इतीव खज्जया तेषां लौनाः क्षितितस्ते जटाः ॥ ७० ॥
 अथ मेरुशिरः प्राप्य नृपः सुरनिकेतनम् ।
 पुरं सुदर्शनं नाम ददर्श प्रियदर्शनम् ॥ ७१ ॥
 नागास्त्वच क्रतारक्षाः प्रख्यातोदकनिश्रिताः ।
 करोटपाणयो यक्षाः सुरमालाधराभिधाः ॥ ७२ ॥
 सदा मन्त्रास्तथा देवाः क्रोधेत्तमितसैनिकाः ।
 महाराजकायिकाख्याः चिदशा बलवत्तराः ॥ ७३ ॥
 महाराजाश्च चत्वारः सन्नद्धकवचायुधाः ।
 जित्वा राज्ञा प्रभावेण निजसेनाग्रगाः क्रताः ॥ ७४ ॥

ततः कल्पद्रुमोदारकोविदारमनेहरम् ।
 ददर्श पारिजाताख्यं संश्रयं चिदिवैकसाम् ॥ ७५ ॥
 नेरोर्मूर्ज्जि ततः शुभ्रप्रभां मालामिवामलाम् ।
 सुधर्माख्यां सभां प्राप प्रभावोङ्गासिताम्बराम् ॥ ७६ ॥
 हेमविद्रुमबैदूर्यस्तम्भसम्भारभास्वरः ।
 प्रासादो वैजयन्ताख्यः प्रख्यातो यच राजते ॥ ७७ ॥
 यचाजैवंदनैर्मृज्जैरलकैस्तुल्यतां गताः ।
 पद्मिन्यः सुरनारौणां पद्मिनीनां सुराङ्गनाः ॥ ७८ ॥
 विम्बितैस्त्रिदर्शैर्यच मणिभूस्तम्भभित्तिषु ।
 सुरलोको विभन्न्येकोऽप्यनेकसुरलोकताम् ॥ ७९ ॥
 रत्नतोरणहर्म्यांशुनिवैर्यच चिचिताः ।
 व्याता विभान्ति ककुभः शक्रायुधशैरपि ॥ ८० ॥
 यच बालानिलालोलकल्पपादपपञ्चवैः ।
 वृत्यद्वस्ता इवाभान्ति नन्दिन्यो नन्दनश्रियः ॥ ८१ ॥
 यच चैचरथं नाम देवोद्यानं मनोरमम् ।
 धने नित्योत्सवं प्रेमिकामं कामवसन्तयोः ॥ ८२ ॥
 सर्वकामं सर्वसुखं सर्वत्तुकुसुमोऽज्ज्वलम् ।
 सर्वातिशयितं हृष्टा देवानां सदनं वृपः ॥ ८३ ॥
 मुहूर्तविस्मयास्यन्दसानन्दस्त्रिग्निधलोचनः ।
 अचिन्तयत् सुष्ठृतीनामिमास्ताः परमभूमयः ॥ ८४ ॥
 ऐरावणं सुरपतेलोलालिवलयाकुलम् ।
 ददर्श तत्त्वं सामोदं साकारमिव नन्दनम् ॥ ८५ ॥

पुरन्दरस्ततो ज्ञात्वा प्राप्तं भूमिपुरन्दरम् ।
 प्रत्युदयैः प्रमुदितः सह सर्वैर्महजगैः ॥ ८६ ॥
 पूजितः सुरराजेन रत्नराजिविराजिताम् ।
 राजराजः सभाभूमिं भेजे विरजसां वरः ॥ ८७ ॥
 चिदशेषपूर्यविष्टेषु रत्नपर्यञ्जपंक्तिषु ।
 उपाविशन्नृपः श्रीमानासनार्थं शतक्रतोः ॥ ८८ ॥
 एकासनजुषोस्तत्र सुरेन्द्रमनुजेन्द्रयोः ।
 रूपं गुणगणोदारं निर्विशेषमहश्यत ॥ ८९ ॥
 ततः सर्वसुरोत्सृष्टस्पष्टलोचनषट्पदैः ।
 पौयमानमुखाभोजं व्याजहार हरिर्वृपम् ॥ ९० ॥
 अहो पदोऽयं ज्ञाथस्ते तेजसा तेजसां निधे ।
 भवता भूषिता भूमिदैश्च देवेन भास्वता ॥ ९१ ॥
 अभ्युन्नतप्रभावोऽयं लसत्सतयशोर्णशुकः ।
 भ्राजते ते चिभुवने साम्राज्यविजयध्वजः ॥ ९२ ॥
 त्वक्लथाभृतपानस्य त्वहर्शनरसस्य च ।
 प्रेर्यते श्रोचनेचेण सुखाख्याने सरस्वती ॥ ९३ ॥
 स्थिरौक्तस्त्वयैवायं सुकृतासविभूतिना ।
 कर्मणां फलवादस्य निश्चयञ्छन्नसंशयः ॥ ९४ ॥
 अतएवेन्द्रियग्रामे चक्षुरेव सृहास्यदम् ।
 पुरुणैः पुरुणोचिताचार दृश्यन्ते यद्गवद्धिधाः ॥ ९५ ॥
 इत्युक्ते चिदशेन्द्रेण मान्धाता यशसां निधिः ।
 त्वत्प्रसादप्रभावोऽयमित्युवाच नताननः ॥ ९६ ॥

इत्यवं पूज्यमानस्य तस्य नित्यादरैः सुरैः ।
 षडिन्द्रः प्रययै कालः चिदिवे वसतः सतः ॥ ६७ ॥
 तत्पराक्रमविश्वस्तसमस्तसुरमण्डलः ।
 बभूव सुरराजस्य निरपायोदयो जयः ॥ ६८ ॥
 दौतदानवसंग्रामे तस्य श्रीर्थमहातरोः ।
 विश्रान्तिं भेजिरे देवा भुजच्छायेपजीविवत् ॥ ६९ ॥
 तस्य पुण्यपणक्रौतं भुज्ञानस्याक्षयं सुखम् ।
 कालप्रवाहे महति प्रययुः षट् पुरन्दराः ॥ १०० ॥
 सत्कर्मफलभोगस्य लाङ्घनं विमलं मनः ।
 कालुष्याज्ञायते तस्य प्रत्यासन्नः परिक्षयः ॥ १०१ ॥
 अथ कालेन कालुष्यकलितस्य मनोरथः ।
 अभूत्योभाभिभूतस्य भूपतेरभिमानिनः ॥ १०२ ॥
 चिदशनाभियं लक्ष्मीर्मदाहुबलपालिता ।
 तदिमां न सहे तावदधीसनविडम्बनाम् ॥ १०३ ॥
 अहमेकः सुरपतिप्रभावोऽनु भवामि कम् ।
 अयं मम भुजः सर्वजगत्भारभरक्षमः ॥ १०४ ॥
 चावयित्वा सुराधीशं स्वर्गसामाज्यसम्पदम् ।
 एकातपत्रिलकां स्वयंग्राहेचितां भजे ॥ १०५ ॥
 इति चिन्तयतस्तस्य शकद्रोहाभिलापिणः ।
 शुभप्रभा प्रभावश्रीर्मलेव ज्ञानतां यवै ॥ १०६ ॥
 घनोदयसमुत्सक्ता सौजन्यतटपातिनी ।
 खोलं कलुषयत्येव मानसं श्रीतरङ्गिणी ॥ १०७ ॥

प्रमदा विपदां दूतिः दुःसहा महतामपि ।
 कुशलोन्मूलनाथैव किल्लिषाकुलिता मतिः ॥ १०८ ॥
 पापसंकल्पमाचेण क्षितै श्वितिपतिः क्षणात् ।
 पपाताविश्रम्भफलश्चिन्नमूल इव द्रुमः ॥ १०९ ।
 हन्ति विद्यामनभ्यासः श्रियं हन्ति महादयः ।
 विद्वेषः साधुतां हन्ति हन्ति लोभः समुच्छितिम् ॥ ११० ॥
 अहो वत महोत्कर्षशृङ्गारोहो महादयः ।
 विभवोद्भवमत्तानां सहसैव पतत्यधः ॥ १११ ॥
 तेन सर्वविभूर्नाम पूजितः पूर्वजन्मनि ।
 तत्फलादासवान् राज्यं स्थृहनीयं मरुत्यतेः ॥ ११२ ॥
 सुराधिपाधिकः कोऽपि प्रभावो विस्मयावहः ।
 अनल्पपिण्डस्तस्याभूत् पाचदानांशसम्बवः ॥ ११३ ॥
 बन्धुमत्यभिधानायां नगर्यामुषितः शुचिः ।
 वणिगुल्करिको नाम सोऽभवत् पूर्वजन्मनि ॥ ११४ ॥
 विपश्यो नाम भिक्षायै सम्यक् समुद्भुतां गतः ।
 विवेश तद्गृहं सर्वसच्चसन्नारणोद्यतः ॥ ११५ ॥
 पाचे तस्य स चिक्षेप मुहुमुष्टिं प्रसन्नधीः ।
 फलानि तच चत्वारि येतुः शेषाणि भूतले ॥ ११६ ॥
 तेन दानप्रभावेण मान्धाता पृथिवौपतिः ।
 सर्वदीपपतिर्भूत्वा शक्रार्द्धासनमासवान् ॥ ११७ ॥
 मुहुशेषच्छ्रुतो यस्मात् भूमौ तस्यान्यचेतसः ।
 तदसै फलपर्यन्ते पतितस्त्रिदशालयात् ॥ ११८ ॥

खुठति विकल्पकल्पा यत्र संकल्पमाला
 स्फुरति न च कदाचित् स्वप्नमायान्तरे या ।
 भवति विभवभेगाभेगिनौ भाग्यभाजा-
 मतुलफलततिः सा दानकल्पद्रुमाणाम् ॥ ११६ ॥
 इत्याह भगवान् बुद्धः प्रेत्य दानफलश्रियम् ।
 निजजन्मान्तराख्याने भिष्ठूणामनुशासने ॥ १२० ॥

APPENDIX I.

LIFE OF BUDDHA.

(*From the Japanese.*)

BY E. M. SATOW, ESQ., C. M. G.

The subject of Japanese Buddhism naturally divides itself into three parts, which we shall take in the following order: The life of the founder of the religion; its introduction into Japan; and the tenets of the different sects.

The Buddha¹ was the son of Jō-bon (*Suddhodana*²), king of Kapira-jō (Kapilavastu) in Kōsala. His family bore the alternative surnames of Gu-don (Gautama) and Shaka (Sākya), the former from the sugar-cane which gave birth to Jō-bon's ancestor Zen-sei (Susambhava), the latter from the place where he dwelt. Jō-bon espoused Kiōdommi (Gāntamī) the eldest, and Maya Bu-nin (Māyā) the youngest, daughters of another king of the Shaka race, named Zen-gaku (Suprabuddha). As Maya Bu-nin was more beautiful than her elder sister, and enjoyed a much greater share of the king's favour, Kiōdommi was racked with the pangs of jealousy.

King Jō-bon's rule was marked by benevolence, clemency and justice, qualities which might have sufficed to ensure the happiness of his people, but owing to the want of religious and moral teaching they were sunk in frivolity and vice. Their pitiable condition moved the compassion of Go-mei Dai-shi (Prabhāpāla), who inhabited the heaven called To-sotsu Ten (Tushita). Filled with an ardent desire to save mankind from their miseries, he cast his eyes downwards in search of a suitable spot whence he might carry out his merciful design. The virtues of King Jō-bon and his wife seemed to promise a favourable sphere of action in Kapira-jo, and descending from heaven upon Central India with a retinue of Dēvas and good spirits, he approached during the night the pavilion where Maya Bu-nin and her husband were reposing. Suddenly the sound of sweet music attracted her attention. She raised her head, and beheld a golden pagoda in the midst of a purple cloud which filled the sky. Whilst she gazed the door of the pagoda opened, and presented a golden Buddha seated within. Then a red-headed white elephant with six tusks made its appearance, carrying on its head a white lotus, on which the Buddha took his seat. From the white spot on his forehead shone a brilliant light which illuminated the whole universe. Approaching her, he said, 'Well done! Maya Bu-nin, I have something to announce to thee. Linked to thee already by a chain of causes which had their origin in the past, I have resolved to enter thy womb and so gain a passage into the world, in order to bring salvation to mankind sunk in greedy desire and ignorance. It is my intention henceforward to adopt King Jō-bon for my father, and thee for my mother, and thus to take humanity upon myself.' Great fear fell upon Queen Maya, and bowing her head she prayed to be relieved from the great honour of becoming the mother of a Buddha; but Go-mei Dai-shi soothed her fears, and alighting from the white elephant passed into her bosom like a shadow. Then all the attendant dēvas and good spirits fell upon their knees and worshipped her as the mother of the Buddha, and as she was endeavouring to escape from them she awoke. The King awoke at the same moment and told her he had had a remarkable vision, which agreed exactly with her own, and they concluded that heaven had at last answered their prayers by bestowing on them a son. Shortly afterwards it became evident that the Queen was pregnant, and great was the joy of the King and his courtiers.

The promised happiness of her sister only added fuel to the flames of jealousy which tortured Kiōdommi. With the aid of her steward Ba Shō-gun, she employed magic arts against the life of her rival in the King's affections. But the wicked design failed of its object. Ba Shō-gun committed suicide out of remorse, while Kiōdommi, sincerely repenting, became a noble and devoted woman from that moment.

According to the ordinary form of the legend, the effect of the arts employed by Kiōdommi was to retard the child's birth for three years, but modern Japanese writers reject this as fabulous, and believe the period of gestation to have been the same as in ordinary cases.

¹ The following account of the life of Sākya-muni is condensed from a Japanese popular work, the *Shaka Jitsu-roku*.

² The names in brackets are the Sanskrit equivalents.

One night in a dream the Buddha appeared to Maya Bu-nin in the form of an infant, and prostrating himself before her, begged pardon for the evil he had brought upon her. He explained to her the three privileges enjoyed by mankind: 1. That of being born in human form the crown and roof of things; 2. The endowment with the knowledge of good and evil; 3. The power of penetrating into the constitution of things in themselves. These three blessings could only be retained by the observance of ten rules:—1. Condescension towards inferiors in station; 2. Condescension towards inferiors in intellect and understanding; 3. Leniency towards the wicked; 4. Charity to the poor; 5. Goodness to the unfortunate; 6. Perseverance in spite of difficulty; 7. Forbearance to the untruthful; 8. Compassion for the deformed; 9. Patience with the ignorant, and 10. Recognition of the law of causation, and consequent forgiveness of injuries.

This last was the great law of cause and effect (*in-gwa*), by reason of which every action was followed by its due recompence or punishment, according to its nature, just as the fruit of a tree was dependent upon the nature of its root. To steal was a 'cause,' the discovery of crime and punishment was the 'effect.' In the same way charity and goodness were rewarded in the end by happiness and prosperity. A man's actions in his previous existence could thus be explained by his condition in this, and the conduct in this life was an index to the future state in the next life. He who sows a good seed will gather good fruit; if he plant a bad seed, bad will be the fruit thereof. Everyone, being the master of his own actions, can choose for himself whether he will be happy or miserable. Mankind, however, imagine that they can reap happiness where they have sown wickedness; they are as foolish as a peasant who plants millet-seed and expects it to produce a crop of rice. A knowledge of this great truth should enable man to overcome hatred of his neighbour. How foolish are those who are moved by the passions of joy, anger, sorrow, and pleasure of this brief span of existence, who are led away by the passion of love, or emulate their fellows in the pursuit of fame or riches, without ever performing a single good action, and make no preparation for the life to follow. This is because they are ignorant of the impermanency of this fleeting existence, which perishes like the hoar-frost of morning or the dew of evening. 'Thou who art the wife of a king, and art lodged in golden halls and marble towers, clad in rich garments, art not less evanescent than the light and shadow of a winter's day. That which is born must surely die, and by this law thou must become dust of the earth. Pray, therefore, that thou mayest be able to sever the ties of affections, and, attaining to Buddhahood, enter into the perfect bliss of Nirvâna.' With these words he passed again within her bosom. Maya Bu-nin was utterly free from the three vices of greed, anger, and stupidity, and having now obtained knowledge of the truth, constantly observed the eight prohibitions,¹ and practised the six cardinal virtues.

The period for the birth of the child now being at hand, the King commands that a great festival of all his people be held in the ancestral gardens of the Rambîn Park (Lumbini Garden). Within it lay a lake as large as a sea, with rockwork of diamonds, crystal, and lapis-lazuli, and the paths which traversed it in all directions were strewn with the precious jambu-gold, believed to fall in the form of dew from the jambu-tree on Shu-ni-sen (Mt. Méru). Cranes standing on the margin of the water, and tortoises expanding their tails on the rocks, offer felicitous suggestions of the crowning blessings of long life, while rare trees and exotic plants arise on every hand. Among them is the beautiful 'Sorrowless Tree' (Mu-yu-ju, or A-ôka), bearing countless gorgeous blossoms which exude delicious odours. Here the peacock displays its gorgeous plumage and the *karakinaga* bird (kalavîka) utters its melodious note. In the midst of the garden rises a magnificent palace, constructed of precious woods and adorned with the rarest gems and precious stones. Here the banquet is served to the King and Queen. Then, warmed with wine, in generous mood he bids his couriers each to pluck a flower, promising a rich reward to him whose choice shall be approved by Maya Bu-nin. They plunge into the garden and return laden with blossoms, which they lay at the feet of the Queen.²

The King then begs Maya Bu-nin to fetch him a flower of the 'Sorrowless Tree.' She leaves her seat, and approaching the tree, raises her right arm towards a branch, when her robe opens, and from her right side the promised infant is born into the world.³ From

¹ The eight prohibitions (*Hak kai*) are:—1. Taking life; 2. Theft; 3. Fornication; 4. Lying; 5. Wine-drinking; 6. Lying in a large bed; 7. Personal ornaments; 8. Dancing and Singing. The six cardinal virtues (*Roku Harumitsu*, Sansk. six Pâramitâ) are:—1. Charity; 2. Morality; 3. Patience; 4. Energy; 5. Tranquil contemplation; 6. Wisdom.

² This is said to be the origin of the so-called *Hana-ni-do*, or flower palace, which forms part of the decorations of a Japanese Buddhist Temple at the celebration of the birth of Buddha on April 8.

³ See the Plate in *Journal and Text*, Vol. I., Part II.

the earth at her feet springs a blue lotus flower, large as a chariot-wheel, upon which the infant sinks, radiating from his body a brilliant light that illuminates the universe. At the same moment the heavens open and there appear the Four Kings of the Dêvas, bearing a robe of damask, while the two Nâga Kings, Nanda and Ubananda (Nanda and Upinanda), eject from their mouths streams of water, which descend upon the head of the new-born child. Next all the Dêvas and Bôddhisatvâs descend and worship him. The four Kings of the Dêvas, Tai-shiku, Bon-ten, and the two Nâga Kings, re-ascend to heaven. The child descends from the lotus flower, and having taken three steps forward and four backwards, points with his right hand to heaven, with his left to the earth, and pronounces these words with the voice of a lion: 'I alone, of all beings in heaven above and under the heavens, am worthy of honour.' Maya Bu-nin, who was thus delivered of her burden without pain, sat down beneath the tree, and at her side there welled forth a spring of the purest water. The infant was given in charge of his aunt Kiôdommi to nurse.¹

On the following day Jô-bon-nô accompanied by a train of courtiers, took the child to worship at the Temple of Bon-ten. The image of the god arose and kissed the infant's feet, explaining to the astonished King that the babe was worthy of honour by all beings, including the heavenly spirits of space.

Seven days later the Queen died. Her body was consumed by fire, and the ashes, being collected, were placed in a vase. The place she had inhabited was removed to the Mount of the Evening Sun, and the vase deposited therein. Close by a pagoda, 160 feet in height, was erected in her honour, and the 'Sorrowless Tree' was transported from the garden and planted in front of the mausoleum.

Shitta Tai-shi (Prince Siddhûrtha) was the name given to the young child, who was tenderly cared for by his aunt Kiôdommi. Thirty-two of the most lovely women of the Shaka race were appointed to wait on him, eight to carry him in their arms by turns, eight to wash him, eight to give him milk, and eight for his amusement. He grew so rapidly that when three years old he had the appearance of a boy of twice that age, while his conduct and intelligence were those of a grown-up man. At the age of eight he was placed under the tuition of the Brahman Mittara (Mitra²), and a boy named Udai (Udayin) was chosen to be his companion. He early exhibited an inclination for religious meditation. In a short time he had learnt all that his teacher was able to impart, and returned to the palace. Here he was visited by the Rishi Ashita (Asita), who recognized in him the thirty-two signs of a perfect Buddha, and foretold that he would become the Saviour of Mankind. The King asked whether Shitta Tai-shi would not first reign over his kingdom before retiring into the ranks of the holy, but the Rishi refused to answer, giving as his excuse that he must not reveal the designs of Heaven. Jô-bon, in order to turn away his son from his unworldly ideas, surrounded him with 5,000 of the most beautiful girls to be found throughout the kingdom, and endeavoured to amuse him with the pleasures of sense, so that he might forget his intention of retiring from the world, but all in vain. Then he lodged him in a palace surrounded with a beautiful park, and provided him with companions of his own age, amongst whom was his cousin Daibadatta (Dêyadatta).

One day as the prince and his friends were engaged in shooting at a target, a flock of wild geese flew overhead, and Daibadatta discharged his arrow amongst them, wounding one and bringing it to the ground in front of Shitta Tai-shi. The youth was filled with pity for the useless pain inflicted, and lifting the helpless bird, extracted the arrow and bound up the wound. At this moment he was rejoined by Daibadatta, who demanded the goose as his own property. The prince calmly gazed upon him and replied, 'I admire your skill, but surely having exhibited your wonderful accuracy of aim to us, you cannot have any further interest in the bird. Give it to me, I pray.' Daibadatta shook his head; 'No. However much you may wish to keep it, I am not disposed to yield my quarry to another. I am going to take it home, and shall eat it. Give it back to me at once.' Shitta Tai-shi answered: 'To rejoice in the destruction of life is the act of a wild animal, and a human being, the crown of creation, should be ashamed of such a deed. No one has a right to take the life of a bird for his own pleasure. That you shot it and that it fell at my feet is the result of the chain of cause and effect. I hope to tend it and restore it to life, and I will only give it back to you if it dies.' So saying, he stroked the bird's wings two or three times with his beautiful hands till it revived, and springing to the ground, seemed to make obeisance to its deliverer. Then spreading its wings in flight, it was

¹ Also called Utsurân-hotsu, or Udra-râma-Putra.

² The birth of the Buddha is usually placed by the Chinese and Japanese in the year 1027 B.C., but the date accepted in Europe is 653 B.C. Some of the Japanese however fix it in 742 B.C.—E. M. Satow.

speedily lost to view. This adventure gave great umbrage to the proud Daibadatta, who quitted the park with his followers, and from that time forward became the bitter enemy of the prince, whom he already disliked on account of his marvellous superiority in all feats of skill and strength.

At the age of fifteen Shitta Tai-shi was formally recognised as heir-apparent, and was henceforth obliged to live in greater state than before. But he preferred the intercourse of books to all earthly delights, and his constant talk was of the preparation for the hereafter and the sinfulness of taking life. Lest he should carry out his intention of forsaking the world, without leaving an heir to continue the life of the Sâkyas, it was determined to marry him. The lovely Yashudara (*Yasôdhara*) was selected, some say by himself, out of a large number led before him, and their nuptials were celebrated with royal pomp. For a while the society of his bride appeared to have turned his thought in a new direction. Three magnificent palaces had been built for him to occupy in turn during the three seasons of winter, summer and rains into which the year was divided. To prevent the predictions of the soothsayers and the *Rishi* Ashita from being fulfilled, a huge wall was drawn round the prince's park, with four iron gates, strongly guarded day and night by soldiers, while sentinels constantly patrolled the enceint to hinder any attempt to escape.¹

In spite of the endeavours thus made by his father and all around him to wean the prince from his intention of quitting the world, the desire seemed only to grow stronger upon him. To distract his thoughts, it was arranged that he should pay a visit to the King at the Rambini Garden. As the cortège left the eastern gate Shitta Tai-shi's notice was attracted to an aged beggar, who, endeavouring to approach the palanquin, was rudely beaten by the guards, and knocked down. Struck by the emaciated appearance of the old man, whose limbs refused to support him in a vain attempt to rise, the prince began to reflect on the shortness of life, and the lightning speed of its course from infancy to decrepit old age. Then, overcome by sadness, he ordered the bearers to carry him back to the palace.

A second time he set forth to visit his father. Every precaution was taken to keep the route clear of anything that might offend the eye, or shock the feelings. But he had not gone far when he fell in with a man lying in the road, wasted to a skeleton by the ravages of disease, and presenting a loathsome spectacle. Shitta Tai-shi began immediately to reflect that this sickly object had once been the possessor of perfect health, but by over-indulgence of the appetites his power had been wasted and destroyed, till at last he had fallen a victim to disease and death. It seemed to him that a like destiny menaced the poor and rich, the mean and noble, in the same degree, because of their want of self-control, their passions, and their pride. Again he sank into melancholy, but bidding his physician to attend to the beggar, continued on his way to the palace.

When evening fell he mounted his horse, and, issuing from the western gate of the garden, proceeded homewards. The Dêva Jô-ko Ten (*Suddhavisa*), who had by two successive transformations presented to the prince's eyes the shapes of disease and old age, was resolved to give him a third lesson on the vanity of human existence, but fearing that the guards should prevent him, rendered himself invisible to all but Shitta Tai-shi and his confidential follower Udaï. Assuming the form of a corpse, he lay down in the road, unperceived by the escort as they passed; but the prince seeing him called to Udaï, saying: 'Behold that dead man. His fleeting breath and his soul are sped, the elements of which his body was composed are undergoing dissolution. All men, from the king to the meanest subject, must end thus. We spend our little span of life in the pleasures of sense, or abandon ourselves to the pursuit of riches, forgetful that impermanence is the general characteristic of all things earthly, and in a moment's brief space we must give place to others.' Udaï hastily seized the bridle and led the prince away, but the latter having

¹ The Japanese author rejects the story of Shitta Tai-shi's contest with eight other princes for Yashudara's hand on the ground that it was one of his principles to avoid any action which could incite a feeling of rivalry and disappointment. On the other hand, he accepts the tradition that, though Shitta had two other wives besides Yashudara, he never knew them. Had he not been both a husband and a father, and known the joys of earthly affection, he would have sacrificed nothing; it was this very sacrifice that enabled him to attain to perfect knowledge, and open the eyes of mankind to their miserable condition. It is the example of the Buddha himself that justifies the practice of marriage among the priests of the Ikô Shiu. Although the monk is not obliged to imitate the Most Venerable One in all the circumstances of his life before he attained to knowledge, Shin-ran Shô-nin thought it better to make this concession to the weakness of the flesh than to incur the risk of one man bringing disgrace upon the whole order by licentious disregard of a too strict rule of life.

now been face to face with old age, disease and death, was more than ever confirmed in his resolve to seek the way of salvation. When search was made for the aged mendicant, the sick man, and the corpse, no traces of them could be found, and the conclusion impressed itself on all that the hand of some spiteful demon had here been at work. Not long afterwards the prince, feeling his long confinement irksome, went forth into the country. On reaching an open spot he dismissed his retinue, and sitting down beneath an old jambu-tree, with his eyes closed, his legs crossed, and his hands folded, endeavoured to attain to a condition of complete mental tranquillity. Suddenly he was accosted by a monk, clad in the *Kesa* (*Kashaya*), who held a pilgrim's staff *Shaku-jō* in one hand, and a begging bowl (*Teppatsu*) in the other. This was no other than Jō-ko Ten, who had taken upon himself the duty of guiding the future Buddha in the path towards salvation. On being interrogated, he replied: "The monk (*Biku Bhikshu*) is one who follows the rule of poverty, severs the ties of parental and marital affection, and escaping from the law of metempsychosis, lives a pure and unsullied life. He has no other property than his own body. His staff is the instrument which aids him in the performance of the rites. It rattles it as a safeguard against drowsiness, and to give notice to others of the road to wisdom. The bowl is to hold his food which he begs from house to house. You will ask, 'Why must I cast away the affections and endeavour to escape from the metempsychosis?' I will tell you. Man, though conscious of the imminence of old age, disease and death, remains drifting about in the misery of successive existences, and is ignorant of the means of attaining to the perfect joys of infinite wisdom. By the practice of poverty you may learn to renounce all the pleasures of the senses, and while the heart disports itself in the pure and holy 'path,'¹ escape from the sea of the eight miseries is made easy, until at length you reach the haven of *Nirvāna*. Man is like a wretch who has fallen into a well, and strives in anguish to support himself by the aid of a tuft of grass, which juts out from the side. Below lies coiled a huge serpent with gaping jaws; a ferocious tiger watches above with open mouth, impatient to devour him if he ascends; and an army of rats gnaw the roots of the grass. In such a position neither wife nor child, treasures nor exalted rank, can help him, and if the keen-edged blast of impermanency strikes upon him, he is deprived of all in a moment." With these words he rose into the air, radiating from his person a golden light, and disappeared from view. Then the prince understood that a spiritual being had appeared to tell him of the blessed state of the man who 'has gone out from his home and family' (*Shukke, Sansk. Abhimishkravana*), and, resolving to devote himself thenceforth to the study of incomparable wisdom, in order that he might convert both men and dévas, he returned homewards in a state of beatific ecstasy.

Shitta Tai-shi now determined to search for a teacher who would be able to impart to him the necessary knowledge. One night, as he was reposing by the side of Yashudara, he suddenly heard a melodious voice calling upon him to quit home and family. He arose at once, and, casting his robe over his wife, who seemed to sleep like one dead, made his way forth through the crowds of sleeping attendants. The doors, as he opened them, made not the slightest sound, though purposely constructed to give warning when anyone passed through. Betaking himself to the stable, he roused his groom, Shanoku (*Chandaka*), and ordered him to lead forth the horse, Konjoku (*Kantaka*). As if divining the prince's purpose, the iron doors swung noiselessly upon their hinges, and the heir of the Sākyas went forth guided by the invisible hosts of the dévas and good spirits past the sentinels, who were sleeping on their posts. Leaving behind him, without a sigh or a regret, the magnificent palace where he had passed his youth, he abandoned father, mother, wife and child, and set forth in the direction of Dandokusen (*Dantabogiri*), full of his mission of redemption. By dawn he was already at the foot of the mountain, where the spirits left him. He felt inspired to hope that by climbing to the summit he might perchance fall in with some spiritual being who could teach him the path of wisdom and *Nirvāna*. Stroking the steed's forehead, he promised that if he ever should attain to perfect knowledge, he would help the faithful beast to escape from the 'animal cycle.' Then, turning to Shanoku, he commanded him to return to the city, and inform the King of the step he had taken. Suddenly a rustling was heard among the trees, and a hunter issued forth, holding in his hand a bow and arrow, and wearing a yellow robe. Presenting these to the prince, he disappeared from view, leaving behind him an odour of fragrant incense. The stranger being was Jō-ko Ten in human form. Shitta Tai-shi, putting on the miserable hempen garment and thrusting the arrow into his hair, took the bow into his hand, and began to ascend, barefoot, the rugged path towards the summit of the mountain.²

¹ The path that leads to the extinction of passion, belief in which is the fourth of the so-called 'Four Noble Truths.'

² It is this renunciation of all worldly joys and comforts for hardship and privation that the Japanese ascetics of later ages have endeavoured to imitate by making pilgrimages

On the following morning it was discovered to the general dismay that the prince had disappeared with his horse and man. The gates and doors were found closed and barred, while the walls and ditch were known to be insurmountable except by supernatural aid. Parties were sent out to scour the country in all directions, and Shanoku was met leading back the horse with slow and reluctant step. He delivered the prince's message, and recounted the story of the flight, the miraculous rapidity of their journey to the mountain, and the apparition of the hunter; but scarcely one believed his report except the King, who comprehended that the portents which had accompanied Shitta Tai-shi's birth were now fulfilled, in spite of all the efforts he had made to counteract them.

Yashudara now recalled to mind the prince's words spoken on the night before his departure, foretelling that she should bear a child within her bosom for six years, and became aware that she was pregnant. But her state remained unperceived by others for four years. She was afraid, however, to repeat what Shitta Tai-shi had predicted, lest she should not be believed. At last, when it could be concealed no longer from the notice of her handmaids, she became the object of very natural suspicions on the part of those about her, including even the King and her aunt Kiōommui; and at the instance of the wicked cousin Daibndatta she was placed in confinement until, by the return of Shitta Tai-shi, the truth might become manifest. Eighteen months later she gave birth to a boy, who was named Ragora (Rāhula), six years, according to the accepted story, after the flight of his father.

Wrapped in his monkish garments and leaning on his bow, the prince unfalteringly pursued his way up the mountain, until, after overcoming insuperable obstacles, he reached its snow-clad summit. Here he found an old man with a human face, and the bones of a crane, clad in a garment of leaves and seated in a meditative posture, with closed eyes. Believing that he had at last discovered the teacher of whom he was in search, he waited until the strange being awoke from his trance, and announced his desire to perform the exercises which he believed were necessary for the attainment of Nirvāna. 'I am the *Rissci Arara* (*Arāda*),' he replied. 'It is no easy task for the unregenerate man to attain incomparable wisdom, and to rescue mankind from their miserable condition. Thou must first practice self-mortification.' The prince heard these words with joy, and submitting to the tonsure, registered a solemn vow to abandon all human passions. Under the name of Gudou Shami (the *Sramana*, or novice, Gāntama), he applied himself diligently to the rigid observance of the 2,500 prohibitions, cheerfully submitting to the greatest privations and hardships in the hope of attaining perfect knowledge.¹ With no other food than wild fruits and pure water for his drink, the prince continued the ascetic practices which alone could purify him from desire, at first under the guidance of Arara Sen, and then under the tuition of Karara Sen (the *Rishi Kālīma* or Kārāma) who taught him the three kinds of truth. For a hundred days and nights he continued seated without moving, and for equal space of time he remained standing without once sitting down; then for a third period of same length he lay prostrate on the ground. During this time he neither slept, thought, nor spoke; nor a drop of water passed his lips, and his sustenance, was a single fruit or nut. In this way he became worn to a skeleton, his skin was scorched by the blazing sun, and there was no relief either from the parching heat of summer nor the frosts of winter. Six years passed away in these fruitless attempts to discover the essence of religious truth, until at last he awoke to the consciousness that this was not the way to attain to everlasting peace. Quitting his teachers, he betook himself to Zō-dru-sen, where he passed another six years in fruitless attempts to subdue his nature. All night long he remained seated on a hard stone in an attitude of meditation, while his days were spent in toiling over the precipitous side of the mountain with no other nutriment than a single grain of sesame.²

At first he was assailed by poisonous serpents and ferocious beasts, but the Bow of Mercy and the Arrow of Compassion given him by the strange hunter, effectually kept them at a distance, until finally they were converted from their murderous appetites. Then Mara (Māra), king of the demons, alarmed for the security of his rule over human beings, assumed the form of a beautiful woman, and endeavoured to seduce his senses; but he had now by long-practised austerities attained to miraculous powers of insight, and striking the fiend on the head with the Arrow of Compassion, forced him to re-assume his real shape. Then

to the loftiest mountains in their country. The more difficult the ascent, the greater their merit.

¹ Thus arose the practice of shaving the head which afterwards became one of the distinctive marks of the Buddhist neophyte. The first Japanese who underwent this rite was Tasuna, son of Shiba Tatsu, in the reign of Su-jun Tennō (188-592).

² This is the process taught by Dharma, and still practised by the Zen sect, with the necessary modifications.

all the hosts of Hell surrounded him with sword and spear, and raising a tumult that shook heaven and earth, endeavoured to hinder his meditations, but in vain.

In spite of this prolonged endeavour to obtain the truth by mortification of the flesh and spirit, the novice Gāutama felt that he was no nearer the goal than at first. This was clearly not the way to obtain deliverance.¹ He resolved therefore to take food before further attempting the pursuit of knowledge, and betook himself to the banks of the Nirenga (Nairanjana). As he bathed there, a wooden *sotoba* (stūpa) came floating towards him, inscribed with the words :—

‘All phenomena are impermanent,
Because they are subject to the law of origination and perishing.
When this law of origination and perishing comes to an end,
Calm (*i. e.*, Nirvāna) will be found to be true happiness.’²

He recognised at once in these lines the essential truth of which he was in quest, and the scales fell from his mental sight. Burying his bow and arrow on the spot, he planted over them a *sotoba*, which afterwards was transformed into a splendid edifice of gold, said to be still in existence. The Buddha now descends from the mountains, being in his 30th year, and the date, the 8th of the 12th moon.³

As he passed through the village of Zen-sei (Susambhava) in Magada, the people prepared for him a golden dish of rice boiled in milk, and awaited his coming in order to give him the title of World Honoured One, the Tathāgata Sākyā Muni. Kneeling down they presented the food to him. Having partaken of it, he pronounced these words : ‘May the benefactors of the Three Precious Ones⁴ have peace, health, prosperity and long life in this world, and in the world to come may they be born as men or Dēvas to be the recipients of all joys.’

Thence he proceeded to the Roku-ya-On (Mrigadāva) and expounded the doctrines of the Four Truths (Arya Satya) which conduct man to the state of Arhat.⁵ These are as follows : 1. Suffering; 2. The Generation of Suffering; 3. The Destruction of Suffering; 4. The Path leading to the Destruction of Suffering. Under the first two are explained the connection of cause and effect between actions in the previous life of those who are in the world, and their consequences in the present (*in-gwa*), suffering being the effect, generation its cause. The third and fourth truths describe the connection of cause and effect when the world is abandoned, destruction of suffering here being the fruit, and the path leading to its destruction the cause. This is in fact the kernel of Gāutama’s teaching ; that life as we know it is but misery, which misery arises from the natural impulses of the heart and body, and that escape from this misery is only possible by the destruction of its cause. In other words, that pure happiness is only to be attained of desire and feeling, until the thinking substance attains, after a series of transmigrations, to a condition of perfect rest and tranquillity, undisturbed frugality, in a word, to Nirvāna.

Next he quitted the park for the town of Harrayetsu (Vārāṇasī), visiting on the way three Rishis named Urubin-Kashō (Uruvilva-Kāsyapa), Gaya-Kashō (Gaya-Kāsyapa), and Nadai-Kashō (Nadi-Kāsyapa), famous for their power of working miracles. Sceptical as to the teaching of the Buddha, they subjected him to severe tests of endurance, but finding that he came unharmed out of the very fiercest trials, they became converted, and eventually attained to the degree of Rakan (Arhat).

The fame of this story coming to the ears of King Bimbashara (Bimbisāra) of Magadha, the latter invited the Buddha to his palace to preach the doctrine of ‘Cause and Effect,’ and was so deeply impressed that he pardoned all the criminals in his dominions and gave

¹ As Mr. Eitel puts it, liberating oneself from all subjective and objective trammels, and attaining to a state of liberty which leads to Nirvana.

² This is an attempt at rendering the often quoted lines—

*Sho-giō mu-jō,
Ze shō meppō ;
Shō metsu metsu i,
Jaku metsu i raku—*

the meaning of which is embodied in the *i-ro-ha*, or arrangement of the Japanese syllabary, invented, it is said, by Kō-bō Dai-shi, and taught to every Japanese child as its first lesson.

³ This is an incident in his life often depicted by the Buddhist artists under the title of *Shussan no Shaka*, or Sākyā issuing from the mountains.

⁴ The Buddha, the Law (or Religion), and the fraternity of Monks.

⁵ Condition immediately preceding Nirvāna.

away large sums in charity. Crowds of people flocked to hear the teacher, and the King built the Monastery of Chiku-ruin Shō-ja (*Karrandavenuvana Vihāra*) for him and his disciples, who now numbered several hundreds.

Now there was a man named Sharihotsu (*Sāriputra*), the son of a woman called Shari (*Sārikā* or butcher-bird,) from the keenness of her vision, who, by the practice of asceticism had acquired miraculous powers. But, after hearing the doctrine of the Buddha, he enrolled himself among the disciples of Śākyā Muni, bringing with him his friend Mokuren (*Māudgalyāyana*). Sharihotsu was afterwards known as the wisest among the Ten Great Disciples (*Jin Dai De-shi*). His next adherent of importance was the Brahmin Maka-Kashō (*Mahā-Kāśyapa*), more usually styled simply Kashō.

The Buddha now called to mind his former abandonment of father, foster-mother, and wife to go in search of salvation, and resolved that he would visit them in order to communicate the glad tidings. So, departing from the Chiku-ruin Shō-ja, he journeyed towards his native city, teaching the multitude as he went. Amongst his converts the most conspicuous was King Haruri (*Vaidūrya*) of Barabasa who fain would have detained the teacher, but the desire of the latter to reach home was not to be overcome. To help the King to remain in the path he had chosen, the Buddha directed him to take 108 seeds of the Bo-dai-ju (*Ficus religiosa*), and threading them on a string, to repeat the words Namu Daruma, Namu Sōgia. (Hail Buddha! Hail Religion! Hail Fraternity of the Monks!), passing a bead each time between his fingers. This he was to do 200,000 times daily, and the reward promised was purification of the heart in this life, and birth hereafter in Tōriten (the Traiyastrimśa Heaven). A million times would be required in order to escape from the 108 kinds of depravity, and attain to everlasting joy. This is the origin of the Buddhist rosary.

Accompanied by his hundreds of disciples, the teacher drew near to the frontier of Kapira, begging their food as they went. The King was overcome with joy, as one who had found an Udonge (*Udumbara*) flower, when he learnt that Shitta Tai-shi had finished his studies, and was now returning as the beloved and honoured Śākyā Muni Nio-rai (*Sākyā Muni Tathāgata*). He despatched a messenger with a carriage to beg him to come to the palace from the house of a rich man named Kariō Chō-ja (? *Kāla Śreshthīn*), where he had taken up his abode. The Buddha replied that he was no longer a prince—that it was not the tie of relationship that induced him to revisit his old home, but the desire of saving all living beings. He would therefore simply come in the same humble dress as his 1,500 disciples. On approaching the city of Kapira, he turned aside to the mausoleum of his mother, with his followers.

The King now arrived, accompanied by Kiōdommi, the secondary wives of Shitta Tai-shi, and the whole of his court; but they were unable to recognize the gaunt and sunburnt *Sramana* among the crowd of men clad in black dresses of wistaria-fibre and scarves (*kesa*) of leaves knitted together. Yashugura had obtained permission to mingle with the women of the palace, and led by the hand her little boy of six years. Giving to the child the robe which the prince had thrown over her couch on the night of his departure, she bade him present it to the father of whom they had so often spoken in secret. Guided by unerring instinct, the boy passed through the crowd of people, in spite of angry words and looks from the courtiers, and walking straight up to the company of Holy Monks, fell on his knees before the Arhat (*Rakan*), who occupied the third seat, and offered him the robe. The Rakan took the garment in his hands, and as he pronounced with a clear voice the words: 'Unchangeable truth of the universal law, mysterious insight and state of unconditionedness, the wisdom and the prayer of all beings are both fulfilled,' his countenance was transfigured, while the tuft of white hairs on his forehead radiated forth a brilliant light, illuminating the spacious hall. Then the whole company fell on their knees and worshipped, while the 1,500 Rakan rising from their seats uttered with one voice the salutation, 'Hail, O Tathāgata Śākyā Muni!'

Then he pronounced a charm, and behold! the garment the child had presented to him was found to be embroidered with the words 'Six years after my departure thou shalt have a lovely boy, who shall be a sage from his birth.' Thus the King and all his courtiers saw how they had unjustly suspected the princess, and her innocence was made as clear as the noon-day.

The Buddha now assembles the whole of the Śākyā family, and expounds to them the doctrine of 'Cause and Effect' (*In-gwa*), and the effects of Hannya (*Prayā*, or Wisdom, the highest of the six *Haramitsu* (*Pāramitā*). Amongst the more important of the converts made were his cousins Anan (*Ananda*), Annatsu (*Aniruddha*), Batdara (*Bhadra*), and Ubarimitsu (*Upali*). Daiba alone remained obstinately hostile to the new doctrine.

The Buddha changed the name of Seki-yō-san to Maka-Maya-san, and converted the mausoleum into a monastery, under the name of Tō-ri-Ten-shōji. Here he expounded the

Fu-bo, Hō-on Kiō, the Dailhannia Kiō (Mahā-prajñā Sūtra) and the Hosshin Hō-sha-Kiō,¹ and the number of his disciples grew from day to day.

After this the Buddha established another monastery on Mount Riō-ju-sen (Gridhrakūta), whither the young and old of both sexes flocked to hear his teachings. It was here that King Bimbashara caused to be constructed a flight of steps five leagues in length and ten paces wide, in the course of a few days, so that believers might ascend the mountain without fatigue.

Daiba now took counsel with a magician named Miō-ken, to besiege Riō-ju-sen, and destroy the Buddha together with his disciples. Seeing that his followers nevertheless began to lose heart, Shaka-muni summoned to his aid all the Dévas and good deities. With banners waving, gongs and cymbals beating, Kashō led them against the demons, who fled in all directions without striking a blow. It is in memory of this occasion that banners are suspended in some Buddhist temples, and that gongs are beaten during the recitation of the Scriptures. Daiba and Miō-ken were taken prisoners, and brought before the Buddha, who expounded to them his doctrines, but without effect. Then Moku-ren let loose on them a multitude of insects, armed with sharp stings, until Miō-ken crying for pardon, re-assumed his natural form of a bull and fell dead, bequeathing his hide to be used in making a drum² to frighten away the foes of Buddhism. Daiba, on beholding the miracle, was filled with remorse for his sins. He submitted to have his head shaven, and donning the mantle of the ascetic, became one of the Buddha's disciples, under the name of Chō-datsu.³

Maya Bu-nin, the Buddha's mother, for her great virtues during her previous state of existence, had been rewarded by elevation to Tō-ri-ten (Traiyastrimśa), where she was adopted by Tai-shaku Teu (Indra). She attained to the knowledge of the three elementary truths, and acquired the six kinds of supernatural powers.⁴

Accompanied by his disciples Kashō and Sharibotsu, the Buddha ascended to Tō-ri-ten upon a golden cloud, and expounded to his mother and Taishaku the Hō-on-kiō.⁵ The former presented him in return with the Mandāra flower (Māndārava-pushpa) which she wore in her hair. From this incident is said to have originated the practice of offering flowers before a Buddhist shrine.

During his absence, which lasted three months, the faithful in this world felt as if plunged in utter darkness, and lamented him like a lost parent. At the command of the two kings Uten (Udayana) and Bimbashara (Bimbisāra) the sculptor Bishukutsuna (Visvakarman), whose skill was believed to be so great that the wooden animals and birds that came from his hand were endowed with the power of motion, and who from frequent attendance on the teachings of the Buddha had come to know every line of his countenance, carved a likeness of him in wood 5 feet 2 inches high. When it was finished the two kings installed it in the principal hall of the Riō-ju-sen monastery. It was afterwards removed to Gi-on Shō-ja (the Jētavana Vihāra). When the Buddha returned from Tō-ri-ten (Traiyastrimśa Heaven) to Riō-ju-sen, the wooden image came forth to meet him. Shaka spoke to it, saying: 'My Nirvāna is at hand. Thou shalt take my place in converting mankind,' and they walked back in company into the building.

The number of the Buddha's disciples now increased with great rapidity. Amongst them the chief ones are known as the Ten Great Disciples (Jū Dai De-shi), the Sixteen Rakan and the Five Hundred Rakan. The Ten are Kashō, Anan, Sharibotsu, Mokuren, Anaritsu, Shubodai, Furuna, Kasseuyen, Ubarimitsu, and the Buddha's son Ragora, all of them noted for some distinctive powers. (In Sanskrit Kāsyapa, Ānanda, Sāriputra, Mādugalyāyana, Aniruddha, Subhūti, Pūrṇa, Kātyāyana, Upāli and Rāhula). The Sixteen Bakan are Batsura-tasha, Kiadakaha, Takaharida, Sohinda, Takora, Batdara,⁶ Kari, Hottara,

¹ The Sanskrit title has not been identified.

² In modern times the drum, as a means of repelling the assaults of the demons, was chiefly used in Japan by the Hokke sect, founded by Nichi-ren.

³ This is a mistake of the Japanese author. The two Japanese forms are merely different ways of reading the Sanskrit name Dvādatta.—B. N.

⁴ The former are—1. The impermanency of existence; 2. The miserable condition of man; 3. The bubble-like constitution of the human frame. The latter are—1 and 2. Infinite sight and hearing; 3. Unlimited power over the body; 4. Knowledge of the past stages of existence of all creatures; 5. Knowledge of the thoughts of all beings; and 6. Supernatural knowledge of the finality of life.

⁵ The Japanese author is responsible for the name of this Sūtra. In my catalogue (No. 153) there is one entitled 'Sūtra of Buddha's Ascension to the Traiyastrimśa heaven, to preach the law for his mother's sake.'—B. N.

⁶ Bhadra.

Shuhaka, Handaka,¹ Ragora,² Nakasina,³ Inkata itsunahashi, Ashita and Shudahan-daka.⁴

Under the beneficent rule of Nanda, the Buddha travelled through many countries until he came to Bishari (Vaisālī), where he collected a multitude round him in the monastery of the Great Mango Forest (Anra-ju-yen). More than 20,000 persons quitted the world to become monks.

There was a certain wealthy man of the neighbourhood named Gwakkai, who was enormously wealthy, and lived in a magnificent mansion, more like the dwelling of a private individual, but miserly, irreligious, and careless about his future condition. The Buddha resolved to effect his conversion, and accompanied by Anan, Ragora, Mokuren, Shubodai, and Ubarimitsu, went to visit him. Standing at the door they presented their begging bowls, and besought the miser to fill them. The rich man's heart was touched by the humility of him who had abandoned rank, wealth and power, and piling up the whitest of rice on a coral dish, brought it to them with his own hands. The Buddha rejoiced at this sign of a better disposition, and preached to him on the vanity of worldly riches, warning him of the fate which awaited those who failed to make use of their opportunities. Gwakkai was deeply impressed with his words, and becoming ashamed of his former wickedness, not only was converted to Buddhism, but gave a large piece of land to the monastery Dairin Shō-ja, and distributed large sums in charity to the poor and needy ones of his relatives. The rich man Shudatsu (Sudatta) of Shaye (Sravasti), bought the gardens of Gita (Gēta), and in conjunction with Gwakkai erected a huge monastery to which the name of Gi-on Shō-ja (Gēta-vana vihāra, the monastery of Gēta's garden) to which Gēta gave all the trees that stood on the land.⁵

Shaka passed the next seven years at the Gi-on Shō-ja, preaching to the multitude who flocked together to hear him from all quarters of the compass, until his doctrine was accepted throughout India. He had now arrived at the age of 77, and knowing that his end was near, he returned with his disciples to Riō-ju-sen. Surrounded by the ten chief disciples, the Sixteen Rakan, and 3,000 more of his immediate followers, and taking a Kompara (Kampila) flower in his hand, he told them that this blossom had three aspects. They were unable to comprehend his meaning, and sat silently thinking. At last Kashō smiled and looked up at the sky. Shaka said: 'Kashō can carry on the work of the Makayen (Mahāyāna),⁶ and handed him the flower, together with a gold-embroidered Kesa. Next he called Anan to him, and bidding him assist Kashō in teaching the truth, gave him his own begging bowl. Then he taught them to repeat certain mystic sentences.

Eighteen months after this Buddha quitted the monastery of Riō-ju-sen, and coming to the city of Kushina-jō (Kusinagara), delivered his last teachings to his disciples as he sat between the two rows of teak-trees (Sara-sō-ju, Sansk. Sāla). In the beginning of the second moon of the following year he took to his couch, to the great grief and alarm of all the Rakan, who besought him to call in the aid of a physician, but he forbade them, saying that his time had now come. Let them after his entry to Nirvāna look upon Kashō as their teacher, and he would lead them in the way of attaining to that blissful state. The disciples lifted up their voices and wept, praying him to abide with them yet the space of one Kalpa. But he waved his hand as a negative, saying, 'Life has a limited span, and nought may avail to extend it. This is manifested by the impermanence of human beings. But yet whenever necessary I will hereafter make my appearance from time to time as a god (*i. e.*, Shin-tō), a sage (Confucian), or a Buddha.' After this he spoke no more, and on the fifteenth day of the month, lying on his right side with his head to the north, and his face looking west, he entered Nirvāna like one falling asleep, in his 80th year. At the same moment a brilliant light radiated from his corpse, and illuminated the universe. The Rakan from every place, the kings of all countries, the Rishis, the magicians

¹ Panthaka. ² Rāhula. ³ Nāgasena. ⁴ Chullapanthaka. The names of the others cannot be identified with certainty.

The sixteen Rakan are probably those who went to live in sixteen different places after (?) Shaka's Nirvāna to teach the law.—B. N.

The lower ranks of disciples are classed as *bikṣus* or monks, *bikuni* or nuns, *ubasoku* and *ubai*, lay men and women who keep the five commandments (Sank, bbikshu, bhikshuni, upāsaka, and upāsikā).

⁵ The five great Indian monasteries were the Gi-on, Dai-riin, Chiku-riin, Sei-ta-riin and Naranda, or Gēta-vana, Mahāvana, Venuvana, Nālanda. Sei-ta-riin has not been identified.

⁶ The form of teaching which pervades the later discourses ascribed to the Buddha. They are not regarded as his authentic utterances.

the fish of the Ganges, all animals, birds, and even insects, wept, knowing this to be the sign that the Buddha had entered Nirvâna, crowded to the spot and bewailed their loss.

Then all the Buddhas, Bodhisattvas, Indra and Brahma, the four Déva Kings, and all the innumerable company of the Dévas and good spirits, and even Amida from his Pure Land in the West, came riding on purple clouds to escort him to Paradise, and the disciples arising carried his corpse to the bank of the river Battai (the Hiranyavati, flowing by the city of Kusinagara). They brought it into the monastery of Ten-kwan-ji (Divya-malyavihara ?), where they washed it with perfumed water and awaited the coming of Kashô. As soon as he arrived the funeral was arranged, and millions of the people followed the coffin of the departed Buddha. Placing the coffin of the deceased teacher on a pyre of fragrant wood, they consumed it with pure fire, and from the ashes they recovered a countless number of Skari (Sarira) or relics resembling the diamond. These were divided among the kings, who carried them home and enshrined them in magnificent pagodas.

N. B.—The pamphlet from which this has been extracted was a republication of Mr. Satow's contribution to the Japan branch of the Royal Asiatic Society.—*Ed.*

APPENDIX II.

**“VILAVILAIREVO:” OR “FIRE CEREMONY,”
OF THE FIJIANS.**

By F. ARTHUR JACKSON, OF “JACKSON DALE,” FIJI.

From the Journal of the Polynesian Society.

A long time before the paper entitled “Te Umu-Ti: a Raiatean ceremony,” by Miss Teuira Henry of Honolulu, was published in the *Journal of the Polynesian Society*,* I had been told by Fijians that a similar power of walking unharmed through Native *Lovus* (or ovens), when the stones therein were at white heat, was possessed by one Matagali (tribe), on the Island of Bega (pronounced Bengah). At first I discredited what the Natives told me, and continued to be an unbeliever, until I was told by the Hon. James Blyth, Native Commissioner, that, what I put down as only a Native fable, was quite true. I then heard that, in order to set the truth of the story at rest, His Excellency the Governor of Fiji—Sir John Bates Thurston, K.C.M.G., had the “Fire Ceremony” performed by command before the Vice-Royal Party, and about five hundred Native spectators. Having reason to believe that Miss Teuira Henry’s statements were taken in certain quarters, “cum grano salis,” I was anxious that they should receive corroboration from a High Official, so I wrote to His Excellency Sir John Thurston, suggesting that he should write a short account of the “Fire Ceremony,” he had been an eye-witness of, for publication in the *Journal of the Polynesian Society*. His Excellency replied that he had already written on the matter for a forthcoming work, and that he did not wish to touch the subject again; but Sir John was kind enough to give me a vivid description of the ceremony he witnessed, and sent me a photo., taken by himself and at the moment the men were entering the *Lovu* (oven), and suggested that I should take “Na Mata” for my text, and myself write to the *Polynesian Journal*. I replied that, although I had been twenty-five years in Fiji, I would not trust my own translation of “Na Mata” for the purpose of publication. I am indebted to the kindness and the courtesy of His Excellency for the following translation from “Na Mata,” a newspaper published in the Fijian language. Sir John Thurston also informed me that the bodies of the

* See Vol. II., p. 105.

Natives who walked through the fire were examined by the Chief Medical Officer of the colony, The Hon. Bolton Glanvill Corney, M. L. C., but he could arrive at no conclusion at all as to how the feat was performed. Amongst the Europeans in the Governor's party were His Excellency and Lady Thurston, The Hon. Bolton Glanvill, and Mrs. Corney, Mr. Basil Home Thomson, Mr. J. W. Lindt, F. R. G. S. (author of *Picturesque Fiji*), and others. The party all took "shots" with the camera, but Mr. Lindt's proved the most successful. Lady Thurston threw a cambric handkerchief on the shoulder of the chief of the Fire Walkers as he was entering the *Lovu*, and it would have been burnt up, had not Mr. Thompson adroitly plucked it back with a long stick. The handkerchief was terribly scorched, although it only rested on the man's shoulder for a few seconds. The ladies present divided the handkerchief, or what was left of it, as a memento. None of those present could in any way account for the wonderful power these Sawau men possessed of being able to walk unharmed through a regular fiery furnace. They were as much astonished and nonplussed as the Biblical King was when witnessing another "Fire Ceremony," performed by the three young Jews we all wot of.

In Tibet a class of *Shamans* (Tantrik Buddhists who are said to be adepts in mysticism) practise a kind of "Fire Ceremony" which bears a marked resemblance to that described in the above extract. The *Shaman* after chanting some charms touches a red hot iron bar or knife with his tongue. Some *Shamans* stand upon red hot iron plates with perfect ease. This practice is said to be very common in Tibet. It is said that on account of the efficacy of the ཚྱଙྱ'ଘྱ ཚྱଙྱ ཚྱଙྱ *Chag-nag* (iron-charms) the red hot iron becomes cool at the touch of the tongue. *Ed.*

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